

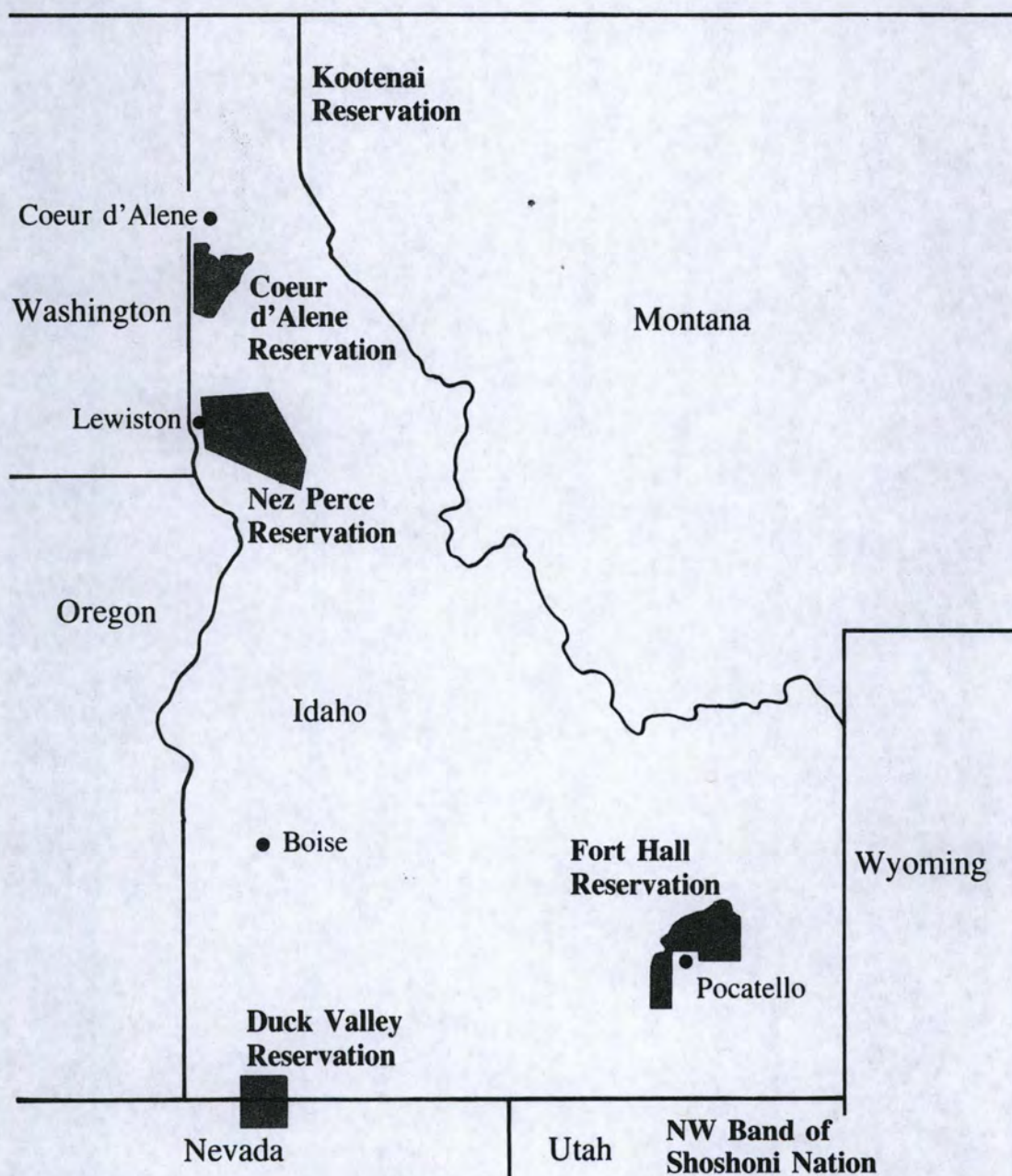
Idaho Indians

Tribal Histories



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Introduction

MANY books have been written about Idaho and Native American Indians, but none have been written by the Indians of Idaho. The Native American Committee of the Idaho Centennial Commission saw an opportunity to write a supplementary history book which could be used in public schools. The history book will be the Indians' version about each tribe residing on a reservation in Idaho.

Each tribe or nation prepared a limited number of pages because of cost and expenses. The purpose of this book is to present accurate and informative presentations to the students and teachers of Idaho to gain a better understanding of the Indians.

There are approximately 300 different tribes in the United States. Each tribe speaks a different language. Some languages are similar, but spoken with a different accent. This may be the reason that Indians are not unified like other minority groups. If they unified, they would be one powerful nation.

An Indian reservation is land which was set aside for the Indians by the United States Government. Indians were placed on reservations in the 1800's. If an Indian family wanted to go to another state to visit friends or relatives, they had to request a pass from the Superintendent for a designated time. The Administrator of the Indian Reservation, the Superintendent, was appointed by the Government to oversee the care and the business of the Indians on each reservation.

The United States Government's intent was to mainstream and civilize all Indians by forcing them to go to school and to become farmers. They thought that Indians were heathens and did not realize that the Indians' daily lives were intertwined with religion. Even though it has been over a hundred years, Indians still follow their traditions and beliefs. Culture is still a part of the Indian way of life. Some Indians have acculturated and moved off the reservations. Each tribe has a form of government which no other minority has, thus creating a sovereign nation.

Test

This will be a pre-test on your present knowledge about Indians in general.

True or False:

- _____ 1. American Indians are a sovereign nation with their own form of government and they are the only minority in the United States with those rights.
- _____ 2. Indians receive a per capita check every month from the government for being Indian.
- _____ 3. There are approximately 300 different Indian tribes throughout the United States.
- _____ 4. All American Indians can converse with one another in the Indian language.
- _____ 5. Indian reservations were lands set aside for the Indians to live on after treaties were signed.
- _____ 6. Most Indians want to assimilate and join the mainstream of America.
- _____ 7. A Powwow is a conference or convention for Indian chiefs.
- _____ 8. American Indians are the only minority race who have enrollment numbers.
- _____ 9. Indian Reservations have their own police and court system.
- _____ 10. Medicine men or Indian doctors still exist in the present time just as in the past.
- _____ 11. A sweat lodge is a place which a person enters to pray, to purify the body physically and mentally, and to sing prayer songs.
- _____ 12. Indians do pay taxes.
- _____ 13. A "Give-away" is the same as a yard sale.
- _____ 14. A Sundance is held during the summer for three days and three nights with the participants abstaining from food and water for the duration of the dance.
- _____ 15. Indians became citizens of the United States in 1924.
- _____ 16. An Indian on a reservation must have a pass to leave the reservation.
- _____ 17. Idaho has five Indian tribes living on reservations within the state.
- _____ 18. Each tribe has a Chief to administer the business and control of the tribe.

Activities

1. Crossword puzzle
2. Fill in the blanks
3. Finish the story
4. Family tree
5. Comparisons of past and present
6. Dramatization of a legend
7. Music appreciation...Listen to different types of songs on cassette tapes.
8. Famous Indians
9. Role models...Interview and write a story about an Indian who would be a good role model
10. Careers and goals...Indians and Non-Indians
11. Talents, skills, and interests
12. Consultants and resource people
13. Chronological order of events concerning Indians
14. Compare values with other nationalities
15. Cook an Indian meal...Fried bread, stew, berry pudding are some examples.
16. Arts and Crafts materials for display and explanations
17. Have an Indian mini-powwow in your classroom
18. Book report...Read a book about an Indian or Indians and write your opinion on the authenticity of the book.
19. Read a legend which has a moral to the story. Have the children discuss the moral of the story or what they learned from the story.
20. Bead a small article with the help of a resource person or an aide who appreciates the value of beaded articles.
21. Discuss education and the importance of it for all races for the future. Write a page about yourself and your educational goals.
22. Learn a few Indian words from the tribe closest to your school. A tribal member will give you a few words to learn in the classroom.

Glossary:

1. Reservation _____
2. Sovereign _____
3. Acculturate _____
4. Traditions _____
5. Mainstream _____
6. Assimilate _____
7. Contemporary _____

8. Economic development _____
9. Culture _____
10. Tribe _____
11. Values _____
12. Custom _____
13. Coeur d'Alene _____
14. Kootenai _____
15. Nez Perce _____
16. Shoshone-Bannock _____
17. Shoshone-Paiute _____
18. Superintendent _____
19. Indian doctor _____
20. Sweat _____
21. Giveaway _____
22. Tribal Council _____
23. Per Capita _____
24. Sundance _____
25. Powwow _____

Activities:

1. Invite an Indian to your classroom. Ask her or him to bring some arts and craft articles to display and explain to the class.
2. Read a book about Indians and give a book report.
3. Visit an Indian Reservation.
4. Invite Indian students from another school of the same grade to visit your classroom. Exchange visits.
5. Choose an Indian tribe or a famous Indian person to research and write a story about this individual.
6. Attend an Indian Powwow or some Indian function.
7. The whole class can list questions about Indians that they want to know and communicate with another school who has an Indian enrollment for answers.
8. List new vocabulary words connected with Indians and look for definitions.
9. Select a movie or video tape about Indians, then discuss questions that you have about it.
10. Listen to some taped Indian languages and songs and see if you can tell the differences between the languages and the different kinds of songs.

The Kootenai Tribe

Education

In the 1960's Indians who were educated in boarding schools began to realize that their culture, history, traditional beliefs and languages were slipping away. Many young Indians were denying their heritage and losing respect for their sacred ceremonies. Indian parents began to realize their children needed a solid education in their tribe's culture, as well as in subjects required to live in the non-Indian world.

Indian parents and educators spoke out against the past schooling of Indian children. They wanted to run their own schools. With legal advice and assistance, they were able to contract with the Bureau of Indian Affairs to take over and operate the Li'l Bear School, which is a headstart for 4 and 5 year olds.

Today, Indian children attend different kinds of schools. Most Indian children go to public schools located near reservations. The rest attend boarding schools, which now devote part of the day to teaching Indian culture and history.

In recent years Indians have graduated and gone on to college in increasing numbers.

Tribal Government

In 1934, the Kootenai Tribe of Idaho had the opportunity to become a recognized tribe under the Indian Recognition Act, but voted not to become an IRA tribe.

The Kootenai Tribal Council is composed of five members, four of whom are selected by the general membership, while the Chief of the Tribe attains his/her position by "tribal tradition," and serves as a council member during his/her tenure as tribal Chief.

The Kootenai Tribal Council has been empowered to act for and on behalf of the Kootenai Tribe of Idaho, pursuant to the Constitution and By-laws ratified by adult members of the Kootenai Tribe of Idaho on April 10, 1947, and approved/signed by the Acting Commissioner of Indian Affairs on June 6, 1947.

The Tribal Council has the power to make laws that regulate everyday life, including marriage, divorce, and child adoptions.

Sovereignty

One hundred and fifty years ago, the supreme Court stated that the relationship of the United States to Indians was "perhaps

unlike that of any other two peoples in existence." Today, the relationship continues to be unique.

The United States Constitution spells out the legal relationship between Indians and the United States Government. It states: "Congress shall have the power...to regulate Commerce with foreign Nations, and among the several States, and with the *Indian Tribes*." The Constitution allows Congress to treat Indians in special ways because they are a separate people with their own political institutions.

Congress has the power to treat groups of Indians differently by recognizing the existence of only certain tribes. Tribes that are recognized by the Congress are called "federally recognized." Federally recognized tribes are usually the ones that have made treaties, agreements, or other legal arrangements with the United States Government. The Kootenai Tribe of Idaho is a federally recognized tribe. As with state governments, the United States Government carries on government-to-government relations with federally recognized tribes. It provides them with urgently needed programs and health, education, housing and legal services.

Economic Development

In the past there have been virtually no Tribal economic development enterprises of any significant degree to warrant discussion here or which would contribute to the future economic planning of our tribe. The Kootenai River Inn is the first major economic enterprise ever undertaken by the Kootenai Tribe of Idaho. The start of construction on the Kootenai River Inn on June 13, 1986, was a historic day for the Kootenai Tribe. It marks the end of a six year planning effort on the part of the tribe and the implementation of these plans. Every tribal member should be sincerely proud of the achievement in bringing this project from a dream to a reality.

The operation of the gift shop will also provide the tribe initial training in the direct management of a business with technical management assistance from the management contractors of the motel and lounge.

Natural Resources

The Kootenai Tribe of Idaho has always maintained a firm resolve not to disrupt its sacred environment. The Kootenai have always been in harmony with the land, the sky and the waters

and have always considered the preservation of our environment as a sacred trust. The tribe has two primary goals to attain in the areas of Rights Protection and the protection of Natural Resources; probably the most important goal the tribe has is the acquisition of a portion of the aboriginal lands which are now public domain lands in the Kaniksu National Forest. The other primary goal of the tribe in the area of protection of their natural resources is to construct a sturgeon and kokanee hatchery. The proposed hatchery will provide a source of sturgeon for stocking into the Kootenai River, which has experienced a diminishing return of naturally spawned sturgeon since the opening of Libby Dam in 1972.

Kootenai Nation

Grandpa, tell me how the Indians came to be? It was a long time ago, in the beginning before there were people in the world. The Kootenai legend tells of the sea monster who escaped from the lakes of Canada and worked his way into the Kootenai River feasting on the birds along the way. The treachery of this monster caused all the remaining birds and animals to try and stop the evil beast. Although a flock of woodpeckers headed him off briefly, they were not able to hold the monster. A huge and powerful bird then flew ahead knocking down pieces of surrounding mountains until the river passage was blocked.

Hearing that the monster had been headed off, Coyote and his friend Wolf set off to kill the beast. Soon Wolf became tired and gave his clothing, spear and shield to Coyote who went on ahead. But Coyote didn't have the courage to kill him when he found the monster. Fortunately, Wolf caught up and killed the beast for all the animals.

The Woodpecker, who was headman for the animals, then cut up the monster freeing all the birds inside. He threw the pieces around the countryside and where the white meat fell, there were white men. The yellow pieces became the Oriental people and the blood became the proud brave Indians.

Brief History

The Kootenai of North Idaho are one of six bands of the greater Kootenai Nation. With the exception of the small Idaho tribe, they can be found in British Columbia and northwestern Montana. The Idaho band lives 30 miles south of the Canadian border just outside of Bonners Ferry.

Traditionally, the Kootenai depended on the rivers, lakes, prairies and mountain forests of the north country for food but they followed the salmon cycle as much as any source. They moved from Columbia Lake in British Columbia through Kettle Falls in northeastern Washington and into Idaho in pursuit of salmon. This food source was also used for trade and held spiritual importance for the tribe.

The Kootenai fished for sturgeon and whitefish when the salmon were not in the rivers and hunted deer, elk and caribou for meat. They gathered huckleberries, roots and wild vegeta-

bles to supplement their diets traveling in small groups of extended families throughout the prairies and meadows of the region.

Although originally most of the Kootenai (2500 or more) lived in Canada, approximately 600 were found in Idaho and Montana speaking a different language from the surrounding Salish tribes but closely linked to them through their common hunting and fishing activities.

The fur traders were the first whitemen to appear on Kootenai lands in the 1830's. Within a decade, the Jesuit missionaries arrived in the Kootenai River Valley and soon made a modest number of conversions among the Indian people. Shortly after the arrival of the Jesuits, homesteaders appeared crossing or often settling on the Kootenai lands.

The burgeoning number of whites in the area prompted the Washington territorial Governor, Isaac Stevens, to call for the 1855 Council at Hellgate, Montana, in an effort to settle the Salish and Kootenai Tribes. This ambitious new governor was determined to open the northwest to the railroad and agricultural development.

At the Council, Stevens offered the tribes reserved lands and protection from further white encroachment. The Upper Pend d'Oriettes, Upper Kootenai and the Flathead tribes agreed to cede to the United States "all the country occupied or claimed by them" which placed them on the Flathead Reservation. The Kootenai of Idaho, although invited to the council, never arrived and never signed the treaty.

Throughout the next decade they resisted all attempts, including those by the military, to move them to the Flathead Reservation. Instead they continued to hunt and fish in their traditional locations while the federal government, without notice, opened up their homelands to white settlement.

For some time the small tribe was ignored by the government and left without any land until federal agents decided it was time for the Kootenai to become farmers and settle under the provisions of the Dawes Act. In the early 1900's eight thousand acres were set aside in private 160 acre-parcels for each tribal member. They were to cultivate these plots of land to gain ownership. However, the Kootenai had no experience as farmers and received no instructions or financial assistance despite promises from the federal government. The attempt at farming failed and most of the land was eventually leased to white settlers.

In 1930, the Kootenai suffered a major blow to its traditions when Grand Coulee Dam was constructed destroying the salmon runs upon which the tribe had depended for centuries. Then, in the 1940's, non-Indian landowners evicted the Kootenai from their traditional fishing areas along the Kootenai River. In a final strike against the landless tribe, the Idaho Department of Fish and Game in the 1940's forbid the Kootenai to hunt in traditional areas. The arrest of a tribal member in 1976 for hunting on private but customary hunting lands led to an important decision by the Idaho Supreme Court. It ruled that the Kootenai

hunting rights were guaranteed under the Hellgate Treaty of 1955 on "unoccupied lands," meaning state and federal public lands.

In 1947, the tribe set up its own government with a five-member council, a constitution and by-laws under the provisions of the Indian Recognition Act. Today, the Kootenai run health, housing, job training and education programs for their people under the provisions of the 1975 Self-Determination Act and attempt to be a strong economic development partner to neighboring northern Idaho communities.

But the tribe's frustration over a land base continues. They reside on 12.5 acres known as "the mission" outside Bonners Ferry. It is the site of the tribal headquarters, a community center and a new housing project.

In 1974, the tribe attempted to encourage the Bureau of Indian Affairs to exercise its trust responsibilities to provide a reservation. With little government help forthcoming, the Kootenai decided there was no alternative but to declare war on the United States and did on September 20, 1974. They turned the road through the reservation into a toll road charging each vehicle 10 cents and demanded the United States enter negotiations with them. Hostilities ceased; the Kootenai felt they had assurances that negotiations would begin.

The Kootenai Tribe, with 130 enrolled members, has a population base largely under 30 years of age, according to the 1980 census. They are actively preserving their traditions and heritage which has been a source of their survival. The only tribe in Idaho to still have a Chief in its leadership structure, this small, tenacious band even today continues to hold fast to its sovereignty and pursue its goal of gaining a reservation and a home for its people.







Coeur d'Alene Tribal Story

by Thomas E. Connolly and the Coeur d'Alene Tribe

I'm A Coeur d'Alene Indian

Hi! My name is Reno Stensgar. I'm in the fourth grade at the Coeur d'Alene Tribal School. I live on our Reservation at DeSmet. It's in northern Idaho—halfway between Moscow and Coeur d'Alene.

Maybe you think **Reno** is a funny name, but I like it. When I was born, my dad was at a big Indian meeting in Reno, Nevada. When he got back to see me, he and mom decided to call me **Reno**.

I really like being a Coeur d'Alene Indian. I get to do all the things that everyone else does in northern Idaho. I go with my family to Coeur d'Alene and Spokane for shopping and movies. In the winter, we go skiing at Sandpoint. In the summer, I go golfing with my dad. My brother, Matt, plays football for Plummer High School, and we travel all over the Panhandle to watch him play.

But as an Indian, I get to do a lot of things that only Indians can do. We travel a lot, and take part in ceremonies that have been passed down by our ancestors for hundreds of years.

Going On A Trip

I'm going on a trip today with my family. We're all going—my grandma, my mom and dad, my brother, Matt, and my sister, Shirley. The only one not going is my oldest sister, Laura. She's at the University of Washington in Seattle.

We're packing up to go to our tribe's famous **Old Mission** at Cataldo, between Coeur d'Alene and Kellogg. Our tribe goes there for a pilgrimage every year on August 15.

My grandma's real name is **Margaret**. But I call her **Keena**. That's our Indian name for your dad's mother. Keena tries to teach me Indian words. But I never hear anybody else talking Indian, so I don't try very hard.

Keena is always talking about the old days. If you listen to her stories, you'll know all about the Coeur d'Alene Indians.

Oh! Oh! I hear Keena calling me now. "Reno, hurry up and get your costume together. Your folks are loading up the van, and you have to get all your feathers and beadwork ready for the ceremonies."

So I stuff everything in my suitcase, being careful not to break my eagle feathers. Finally I get it to our red van, and dad puts my suitcase in the back with all the rest of our family costumes. Keena moves over in the middle seat so I can sit next

to her. She always tells me stories on our trip.

Finally we head out of DeSmet and up the highway. Keena laughs as we drive through Tensed. "The white people started this town," she said, "long after we Indians had settled at DeSmet. The towns are only a mile apart, but they wanted their own post office. They couldn't use the name **DeSmet**, because we already had it. So they spelled **DeSmet** backwards, and ended up with **Tensed**." She chuckles again.

Traveling In the Old Days

"We're lucky, Reno," says Keena. "We'll get there in less than two hours today. When I was your age, it took us three days. I always traveled with my grandma, just like you and me. Her Indian name was **Hap-shi-néh**."

We loaded all our stuff in Grandma Hapshineh's rig. A rig is a four-wheeled wagon with two seats, and pulled by two horses. We packed everything on the floor of the rig, under the seats. Grandma Hapshineh drove.

The men and the boys all got to ride horseback. I really like to ride horseback too. But I always had to start out riding with Hapshineh in her rig. After a couple of miles in the rig, I'd untie my horse from the back and ride the rest of the way with the boys. We raced back and forth on our horses and had lots of fun.

We had six rigs full of families from DeSmet, and about twenty riders. As we rode north, other rigs and riders joined us from the big Indian farms in Moctelme Valley and Lovell Valley. Everyone hollered greetings back and forth. The riders visited and laughed along the way.

Other wagons and riders joined us, when we got to the big farms around Worley. They were really **Spokane** and **Kalispel** Indians there. The Government made them move away from their old homes around Spokane, Sandpoint and Clark Fork. They had to go to somebody else's reservation in 1895. Our Chief Seltice felt sorry for them, and he invited them to settle here with us. Nowadays, we're all just one big tribe, and we're all called Coeur d'Alenes.

Actually, Reno, we never called ourselves Coeur d'Alenes anyway. That's a French nickname that the fur traders gave our ancestors. Our old people gave the fur traders a hard time. They wouldn't let the traders come around our part of Idaho.

When they went to trade their furs at Fort Spokane or Fort Colville, they drove a hard bargain. So the traders called our

people **sharp pointed hearts**. I guess that's what the French word means."

The nickname stuck with the white people. They never could pronounce our Indian names anyway. Our old timers called themselves **schee-chu-umsh**. It means **the ones that were found here**. Today, the lake and the city and the mountains are all stuck with our old nickname.

There's the highway sign: **Leaving the Coeur d'Alene Indian Reservation**. In the old days our land went all the way to Lake Pend Oreille and east to Mullan. But the white people found a lot of gold in our mountains and a lot of timber along our rivers. So the government wouldn't let us keep it.

In our 1889 Treaty, the Government forced our Chiefs to sell all this land around the lake and all the land up into the mountains. The Chiefs were only able to keep the southern part for a reservation.

There's the south fork of Mica Creek, Reno! That's where Hapshineh and I used to pull up and camp for the first night on the road. The horseback riders had everything all set up by the time the rigs pulled in. They had the fires all going, so the grandmas could fry up their bread and boil their stew.

If the boys were lucky and shot a deer along the way, Hapshineh got all the girls to help cut the meat into long thin strips. The boys had set up an old bed spring over a fire, and Hapshineh threw the strips of meat on the springs.

None of us waited for dinner to be ready. We didn't even need plates. We grabbed the smoked meat right off the springs, whenever it looked done. Hapshineh speared us fry bread right out of her sizzling pan. Of course, we always had to wait for the old folks to get their food first.

The second day was always a shorter ride. We just rode as far as Coeur d'Alene and camped along the Spokane River. Our people always camped there. They called it **Headwaters**, because that's where the Spokane River starts.

By the time the rigs pulled up at Headwaters, the boys on horseback had usually caught some fish. We kids tied our horses up, and ran right down to swim in the river. Hapshineh fried the fresh fish, while we laughed and splashed around in the cool water. We went up to get some fish when we felt hungry.

Before dark, Hapshineh hollered at us down at the river, **cherumsh**. (That meant it was time to pray.) We had to rush back up the beach to the fires in front of the teepees. We all prayed in Indian in those days, and it took a long time for Hapshineh to finish. We couldn't play after that. Hapshineh tucked us into our blankets, and we fell asleep listening to the old folks telling stories.

On the third day, we started out real early in the morning. We said prayers, had breakfast, and helped load all our camping gear under the seats of Hapshineh's rig. I'd sit next to her in the rig all the way along the lake to Wolf Lodge.

Hapshineh said there were a lot of wolves there in the old days. Sometimes they tied teepee poles across the branches of the trees to make platforms. They slept on these tree platforms,

to keep away from the wolves. The men had to keep fires going at night, so the wolves wouldn't bother the horses."

Setting Up Camp

"It seems like Keena has been talking for two hours straight," thinks Reno to himself. By now he sees the big white church on the hill above the freeway. It's shining bright in the sun, surrounded by lawns and trees.

"Hapshineh's folks all helped build the church," brags Keena. "That was back in 1850. It's the oldest building in Idaho now. That's why they've made it a State Park. Isn't it beautiful today!"

Reno is busy thinking about all the other kids, and the swimming hole that's just down behind the trees. But he knows he will have to help set up camp.

"Don't go running off, Reno," says his dad. "We've got work to do. Help Matt get the teepee poles—thirteen of them. Your mom and I will unload the van. Shirley, you help your grandmother."

A pile of poles is hidden back in the trees. Reno and Matt go there and select four long, matching poles. They watch their dad spread the teepee canvas out on the ground.

"Come on, Reno," smiles Matt, pushing him forward with a pole. "Put these four poles down right. Dad has to tie them together, right where the top of the canvas will come."

"Now comes the hard part," says Reno. He helps his dad and brother carry the four poles over to where his mother is pointing. "OK, Matt, let's hold down the bottoms and watch dad struggle."

Their dad strains and pushes with all his might, to raise the tops of the poles up in the air. "Hurry up and spread them out at the bottom, before they fall over again," he shouts.

"That looks good enough," says Reno's mother. "Now get six more poles and fit them in at the top the way your dad tells you. They have to fit tight or the canvas won't reach around."

"Let me see how good you did," says Keena, coming up to watch. "You all have to lift together now. Get the last pole up there, with the canvas tied to it. That's right. Lean it right in there, in the back."

"Now it's easy," smiles Reno to himself. (He is still thinking about swimming.) "Just pull the canvas all the way around. Lace it together in the front. Stake the bottom to the ground. Put up two outside poles for the smoke flaps."

"Are you ready to move in, Keena?" asks Reno with a grin.

"You're lucky," laughs Keena. "If the canvas didn't fit the poles just right, you'd have to take it down and start again. Now you can go swimming!"

For Reno, the time was flying. He and Shirley and their cousins were diving and shouting in the Coeur d'Alene River. They were grabbing mud from the bank, and throwing mud balls at each other. Then they'd dive some more, and swim under water to get rid of the mud.

Looking up at the red clouds overhead, Reno said, "Oh, Oh. We're late!" The cousins start running through the woods, streaming water and mud back to camp.

A lot of teepees are up now. They stretch out along the trees at the bottom of the mission hill. Reno sees his mom's teepee right away. It has red circles painted on the top. Everyone else is sitting around eating.

"It's about time," complains their mother. "Hurry up and eat now!" She throws a sweat shirt at Reno to wear. Then she gets him a hamburger off the propane camp stove. And she tosses him a sack of potato chips. "There's fruit and pop in the ice chest."

"Reno, you sit down here," calls out Keena. She leans back comfortable in her folding aluminum camp chair. She pulls a bright, warm Pendleton blanket over her lap.

"When I was your age, the old folks were always telling stories in Indian. But we were too busy playing around, and we didn't listen. So you listen now. I'm going to tell you something about Coyote and that river out there."

Keena Tells Indian Stories

"In the old days, most of the northwest tribes had salmon in their rivers," said Keena. "That was before they built Coulee Dam and stopped all the salmon. But we Coeur d'Alenes never did have salmon in our rivers."

"Why not?" asks Reno.

"The old folks said it was because of Coyote," laughs Keena. "Coyote was something like God's helper, to make the world a good place for the Indians."

Coyote killed monsters that ate people. He brought salmon up the Columbia, into the rivers where the different tribes lived. He also brought fire, so the people could cook the salmon. Sometimes Coyote even broke up waterfalls that were too high for the salmon to jump.

Coyote was pretty goofy too. Before he brought salmon to a tribe, he always asked the Chief's daughter to be his wife. Most of the tribes gave Coyote a beautiful girl, so they could get salmon in their rivers.

In those days, all the animals and people were the same. We knew they were animals, but they acted just like people. We learned a lot of lessons from the way animals act. It's just like you read about Garfield and Snoopy in the funny papers, Reno.

One day, Coyote came up to Lake Coeur d'Alene to visit our chief. He said, 'You Coeur d'Alenes are pitiful. It's too bad you don't have salmon like the other tribes. But the falls at Spokane are too high. They can't jump over the falls to swim up to your rivers.'

However, there is a deep canyon that goes part way around the falls. If you give me your daughter for my wife, I will dig out the canyon all the way around the falls. Then I will bring salmon around the falls and up

to your lake. From the lake, they can swim easily up your two big rivers towards the mountains.'

'I don't know about that,' said the Chief. 'We Coeur d'Alenes don't give our women away to just anyone. I'll have to think that over.'

Coyote saw that the Chief's daughter was very beautiful. He told the Chief, 'Alright, you think it over, and I'll go back and do some more digging so you can have salmon.' Coyote was thinking about the Chief's daughter, and he dug really hard. He circled around where downtown Spokane is today. Then he started digging back towards the river.

When he came back to see the Chief, Coyote was sure the Chief would fall for his plan. But the Chief said, 'No, Coyote, I've decided not to give up my daughter to be your wife.' Coyote teased the Chief about not having salmon. But the Chief wouldn't change his mind.

So Coyote got mad and went away. He refused to finish digging the ditch around Spokane Falls. That's why we Coeur d'Alenes didn't ever have salmon in our rivers."

"There is some truth to that story, Reno," laughed Keena. "I guess the Coeur d'Alenes were stingy with their women. The old chiefs would never let them marry fur traders or other white men. A lot of women from other tribes married fur traders, but the Coeur d'Alenes never did. We were all full-blooded Indians when I was your age."

We did have to travel to get our salmon. Hapshineh's family used to leave their village at Hayden Lake and ride horseback town to Spokane Valley. They joined other Coeur d'Alenes from the valley and from Liberty Lake. They all went down to the falls. There they had to fish with the Spokane Indians.

They said that the salmon were so thick below the falls, you could almost walk across the river on their backs. Most swam up Hangman Creek and the Little Spokane. But a lot kept trying to jump Spokane Falls. It was easy to net them or just hook them right out of the water. Hapshineh said that salmon were always a special treat.

She also said there used to be a ravine in Spokane. It started in Peaceful Valley and circled around. But the white people filled it in, when they built the city there.

Reno, see how easy you folks have it today. You just jump in the car and go to the supermarket. Hapshineh and her folks had to travel a long ways for their food. They chased the deer down from the hills. They paddled out to catch the fish. They rode a long ways to dig roots and bulbs in the summer, and to pick huckleberries in the mountains.

Only the real old people and some of the children stayed in the villages all summer. Everyone else was traveling and harvesting all the things that God put there for them. They ate all the fresh food they needed. Then they filled up baskets and leather bags with dried food for the winter."

Deer Hunting

"In the old days, the people had good ways to hunt deer," says Keena, smiling at Reno. "They didn't just ride around the back roads in a pickup, like some of your friends do today."

Hapshineh said they all had to work together on a deer drive. The leaders of the hunt had special powers to know all about deer. He picked out the right day and sent the hunters up into the hills to begin a drive down the hills into a valley.

While the hunters were gone, the leader took a sack of old mocassins that the women had cut up and burned around the edges. He went around in a big circle across the bottom of the valley and tied a piece of burnt buckskin on every tree. The deer didn't like the smell of burnt mocassins and wouldn't go past the trees.

When the hunters started down the mountain, all the deer ran ahead of them. When the hunters got to the bottom of the valley, the deer were all there—running back and forth inside the big circle of burnt mocassins. It was easy to kill enough deer to feed the whole village.

On other deer drives, the leader had hunters drive deer down from the hills into the lake or the river. Some of the men were hiding along the banks in dugout canoes. When the deer got into the water to swim away, it was easy for the hunters to chase them down in their canoes. They'd just hit the deer in the head with a paddle and then tow them to shore.

After these deer drives, the hunters brought all the deer meat to the leader's teepee. There it was divided up and passed out evenly to all the families. This was an easy way to feed all the people in the different villages.

Buffalo Hunting

"But, Reno, I missed the most exciting hunting trips," said Keena, with a sparkle in her eye. "Hapshineh used to talk about her men folk going all the way to Montana to hunt buffalo. Those were the days!

The Coeur d'Alenes had gotten horses from the Nez Perce, down south. Some had pretty big herds, long before they ever saw any white men. They only got rifles after the fur traders came. That's when they got serious about buffalo hunting."

Hapshineh said that her dad, Chief Vincent, used to go with the older men. About eighty of them with their strong wives and oldest children, got together every fall. Each adult had an extra riding horse and two pack horses. Think of that—300 horses strung out for a mile, along the trail to Sandpoint!

At the river crossing camp, they always met up with hunters from other tribes. Spokanes, Kalispels and Colvilles joined our folks. They had an easy ride along the Clark Fork River into Montana, without having to go

over the mountains. Along the way, they killed a few deer and caught some fish. They enjoyed visiting all the other Indians they met at camps along the river.

When they got to Missoula, they met Flathead hunters. By the time they headed east into the mountains, they had over 300 people and a thousand horses. They needed a lot of warriors to protect themselves during the hunt.

The Blackfeet Indians lived on the other side of the mountains. They always tried to drive our people away. A few parties of Blackfeet always rode back and forth threatening our folks. Sometimes, at night, they'd sneak in and try to steal our horses. Then our young men would have to sneak into the Blackfeet camps and steal their horses, to get even.

Our people would always keep together for protection. If the shooting started, there usually weren't many people killed. But the warriors challenged each other. They showed a lot of bravery and courage. If a hunter died from battle wounds, his people had to bury him there, in a strange land.

Our ancestors had to travel about 500 miles from home for the good hunting. It took them about two weeks to travel all the way through the mountains to Helena and Great Falls.

Hapshineh said there were thousands of buffalo, ranging in big herds for miles. They fed on the tall prairie grass. It grew waist high, before settlers moved in and plowed it all up.

It was dangerous to hunt buffalo. The hunters had to ride up to the edge of the herd and shoot the biggest animals. Sometimes a wounded buffalo would turn, and he'd make an angry charge against the hunter. You had to be really fast to get away from the horns of an angry buffalo.

When a buffalo went down, each hunter marked his kill. Then the women came out, and butchered the buffalo on the spot. They loaded the big pieces of meat on their horses and took them back to camp.

The men kept hunting and looking out for the Blackfeet, while the women did all the work on the meat and the hides. After they sharpened their knives, everyone rushed out to help cut the meat into long, thin strips. They'd hang the meat up on racks to dry in the sun. Sometimes they built fires and smoked it. Usually, they pounded the dry meat into a chunky powder, so they could pack it in baskets and big skin pouches. Then the women stretched out the hides. They staked them down on the ground, to be dried by the sun.

They liked to hunt just before winter. By then the buffalo were growing long, shaggy, thick hair for the winter. These winter hides made really warm robes for winter clothing and blankets.

Hapshinen said her folks kept hunting until it started to snow. They had to get back through the passes, before they got snowed in.

It must have been really exciting, when the hunters and all the horses came riding in through the snow. They'd shoot off their guns, as they got close to the village at Hayden Lake. They called it **Huntaken** in those days. Everyone rushed out of the warm, snug teepees. They wanted to see all their relatives, and the pack horses loaded down with meat and hides.

It was so good to have all the families together again! The hunters had lots of exciting stories to tell around the fires at night. They feasted on buffalo and boiled roots and dried berries. You could hear the men singing Indian songs and telling stories all night.

Hapshineh never did go herself. I guess she was too young. She said the men sure missed the old days, after they stopped going for buffalo. She said that their last trip was in 1864.

"By then, all the people were learning new ways," continues Keena." They were growing wheat and raising cattle. Hapshineh told me that the old Coeur d'Alenes really liked baking bread with their own wheat flour. It was easier butchering cattle, than riding to Montana for buffalo.

After the Cataldo Mission got going, the Fathers taught the people a lot about farming and ranching. Some of the boys learned by going to school and working right here, on the big mission farm. The people liked it, and they learned really fast. They liked making log cabins with stone fireplaces for the winter. I wonder if old Circling Raven had any idea so many changes would come so fast," thought Keena out loud.

Circling Raven—The Oldest Chief

"Who was Circling Raven?" asks Reno. (He's having trouble keeping up with Keena's stories.)

"He was one of your ancestors," replies Keena. "Some say he was chief for 100 years. That was as far back as anyone can remember. He had strong power to get along with the animals and the birds.

They say he could talk to the ravens. He would sing an Indian song to the raven. Then his mind would just seem to go blank. A raven would circle over his head, and would talk to him.

Sometimes in Montana, a raven would circle and tell him where to find the buffalo herds. Other times, a raven warned him when the Blackfeet were sneaking in to attack the camp.

One day, a raven told him that men wearing black robes would come someday. These **black-robes** would bring spiritual power and teachings to the people.

Circling Raven died, long before his vision came true. But the people always remembered his words.

Finally, in 1842, a missionary named Father DeSmet came

through with some Flathead Indians. He was wearing black robes, so the people were all excited. Hapshineh's dad was alive then. He used to tell stories about how the people all came together in the Chief's village at Headwaters.

Hapshineh had an old aunt named Louise Siuwheem. She helped bring all the people together. She was related to the chief, and was really a powerful woman. She told them that Father DeSmet was the answer to Circling Raven's vision. Since she could also speak Flathead, she translated the Blackrobe's prayers and songs into the Coeur d'Alene language."

Building the Old Mission

"Father DeSmet sent other Blackrobes that year, and they built a couple of small churches in other places. But then they moved here, and look what they built! Father Ravalli came from the Flathead Mission, and brought plans for the church. Brother Huet taught the Indians how to carpenter. Our people did all the work themselves. They had no idea you could build anything so big.

Every morning Brother Huet cooked up a great big pot of mush. He gave everyone a bowlful for working on the church. Hapshineh and her folks worked, off and on, for about five years on the church. She used to tell me about going to the mountain and carrying big rocks on her back for the foundations.

All the men were busy with axes, squaring logs into huge timbers. At first, they didn't have boards for the walls. Brother had them drill holes in the sides of the huge upright timbers. Then they put poles through, where the walls were supposed to be. They cut tall grass from the fields, and braided it solid between the poles. Other Indians hauled clay and mud up from the river, and plastered it thick over the braided grass. That's all the walls they had for a few years.

They didn't have any nails in those days. The whole church is put together with wooden pegs. But later on they got boards and nails. So they put on real siding and made the church look like it does today."

Moving Away From the Old Mission

Turning away from Keena, Reno looks up the hill. He sees the tall Mission in the floodlights shining white against the dark sky. He looks back at the teepees down below, scattered along the dark trees. It's almost like he's back in the old days, living in the stories he's hearing.

"Where did all the Indians go, Keena?" he asks.

The people had been isolated here, and they lived a good life, in the old Indian way. But too many white people started coming around, and they crowded the Indians out. In 1862, the Army built the Mullan Road over the mountains from Montana to Walla Walla. It came down from the mountains right here at our mission.

Hundreds of covered wagons started working their way west.

They wanted to build farms on our beautiful prairies and root-digging grounds. They were really exhausted, when they finally got all their wagons and oxen down the steep mountain trail. They stopped here at our Mission to rest up. Their cattle had to feed on our tall, green grass.

Then in the 1870's, the miners started swarming all through here. They came up from the gold fields around Boise and Orofino. They were sure that we Indians had gold in our mountains around Wallace.

A lot of white people were coming in from all over the country. They caused a lot of trouble, thinking they could just take everything they wanted.

Our chiefs were scared that the white people would run them out of everything they had. So the chiefs and the missionaries looked all over our Coeur d'Alene country. They wanted to find a place where they could have their own farms, and wouldn't be bothered by all the miners and settlers. The government still wouldn't sign a treaty to allow us a reservation of our own.

In 1878, the missionaries started building a new church and schools south of the lake at DeSmet. There was lots of good farm land there, and no homesteaders had moved in. All the people had come together there to dig camas bulbs in the summer, but no one ever really lived there before. In Indian, they called the camas field **opening in the woods**.

The family groups that always lived around Cataldo were really sad to leave. Lots of families from Spokane Valley didn't want to leave either. They had grass lands there along the Spokane River to pasture their herds of cattle and horses all winter long. They also had big barns and cabins they didn't want to leave behind.

But white people had started taking over the Spokane Valley too. So gradually, all the families began moving in around the new mission and schools at DeSmet.

So that's why nobody lives here at Cataldo anymore, Reno. That's why our big old mission church sits here so lonesome, all by itself. But what's really important, is that we keep coming back! We keep remembering our old timers. We keep their history alive! Don't ever forget who you are, Reno!"

Stick Games

The sound of singing was starting to interrupt Keena's stories. Reno's mother gets up from her chair and says, "That's enough stories for me. It's time to take on the men in stick games." Reno and Shirley jump up to follow their mother. Stick games are more fun than stories!

By the big bonfire, Reno sees the men starting to sit down on the ground behind a long pole. His mother sits down with the women behind another pole, facing the men. Reno knows they've already bet money on this annual competition between the men and the women. The money is in the middle, wrapped up in a bright green bandana.

The women have four pieces of deer bone to hide. They start

singing a song, and pounding a stick against the pole. The singing and pounding fill the night air with excitement.

A woman hands one set of bones to Reno's mother. "Make some sticks," she says with a grin. Then she sits down and gives the other set to the woman next to her.

Reno's mother pulls a red scarf from her purse while she sings. Behind the scarf, she moves the bones back and forth from hand to hand. She stares across at the man who has to guess her. She challenges him with her eyes. "You can't guess me!" Then she spreads her hands, hiding one bone in each hand.

Reno watches the man across, getting ready to point. He knows his mother has the plain white bone in one hand, and the striped bone in the other hand. The man has to point to the plain white bone.

Suddenly he points to her right hand. Reno feels the excitement, as his mother shows the plain white bone. It's in her left hand! "Hey-ya," she cries out. "You missed me!" She smiles as the man throws one of his painted point sticks across to the women.

Reno looks over to see how many point sticks the men have left. Each side started with five sticks, and they've been going back and forth during the game. If the man guesses right, he gets to hide the deer bones on his side. But when he misses, like this, the women get to keep the deer bones. They also get one of his point sticks.

Reno knows the men really hate to lose to the women. But he sees that they only have two point sticks left. "Come on, mom," he says, standing behind her. "Only two sticks left! You can do it!"

The women start singing louder now, challenging the men. Reno's mom holds her scarf in her teeth and bends down to hide the bones in her hands. Then she sits up, her hands spread apart on her knees. She sings loud now, and keeps her thoughts clear. She doesn't want the man to be able to read her mind.

The man sits there staring at her. He knows she has hidden the white bone in her left hand for two guesses. "Will she switch to the other hand or keep it in her left hand? He tries to read her mind. He thinks back to how she has played in other games. "She'll switch," he says, and points to her right hand.

The women all shout this time, "You missed again, ah-ha!" They've seen the white bone waved back and forth, teasing the men. It's still in her left hand. "Only one more stick, mom," cries out Reno.

Suddenly his mother starts singing a new song. Reno knows this song. His mom got it from her aunt Mary. Mary played a lot of stick games, and this was her special song for victory. Each song is handed down within families from way back. The men look serious now, as they hear the new song. They know they are under pressure.

The men have won back one set of bones, but they have to win the other set from Reno's mother. She's getting ready to hide them again. The women are really singing loud now. Reno and Shirley are standing behind their mother, helping

sing Aunt Mary's victory song.

Finally the pointer thinks he has it figured out. "She'll have to switch this time," and he points to her right hand. But he loses his smile. He sees the white bone waved back and forth in front of his face. It's in her left hand again.

"Whee-who! We won," cries out Reno's mother. Just as suddenly, a woman grabs the bandana full of money from the middle. The men bet the same amount as the women, so the winners get double their money back.

"How much did you make, Mom," grins Reno. He is already thinking about shopping tomorrow.

"I bet \$20, so I'll get \$40 back. But it's time for you kids to get to bed. Go back to the teepee, and don't play around! Your dad has your sleeping bags all ready."

"Keena, Mom won the game for the women!" says Reno, excitedly.

"Yes, I know! I could hear her auntie's song," said Keena, yawning. "She's lucky. When I was a little girl, the women never played stick games. It was just for men. They used to gamble big. They'd bet horses and blankets and guns. Good thing your dad doesn't like to play," she laughed. "He might have gambled away your red van. Then we'd all have to hitchhike home tomorrow!"

Hurry up and go to bed now, Reno. They'll probably only play one more game," says Keena, getting up from her chair. "I'm getting tired too."

Snuggled up in his warm sleeping bag, Reno's eyes were starting to close. A stick game song drifted through the air. Light from the flickering fire danced shadows on the white canvas of the teepee. "What if these were heavy buffalo robes? What if I were just coming back from a long hunt? What if...." The rest was all dreams.

Ceremonies at the Old Mission

Reno wakes up from his buffalo hunting dreams, and hears his mother frying bacon on the Coleman stove. He dresses in a hurry and crawls out through the canvas door of the teepee. "Any pancakes left?" he asks, seeing everyone else already eating.

"It's about time," says his mother. "Here's your bacon and eggs and pancakes. As soon as you finish, get your Indian costume ready."

With a full stomach, Reno heads to the van to get his costume. He hears his bells jingle inside, as he wrestles his suitcase out of the back. He sees the other Coeur d'Alenes coming out in costume, and knows he has to hurry.

Inside the teepee, he strips off his shirt and pants. He pulls on his bright blue shirt, decorated with red ribbons sewed to the front and back. Next he buckles on his beaded front apron piece. He pulls out his buckskin mocassins and ties them tight. Next comes the leather strips with big sleigh bells that go around his legs. He pulls out the beaded hangings to go around his neck.

Then comes the headpiece of porcupine hair that he attaches to the top of his head. He ties it with buckskin laces under his chin. Last of all he unfolds his two bustles—circles of eagle feathers. He ties one behind his waist and one behind his shoulders. He grabs his eagle wing fan, and pushes back the teepee door.

By now the procession is ready. Four men in bright ribbon shirts carry the drum, and begin to sing an old Indian parade song. Reno's partner, Tommy, is carrying the Indian flag—a pole with twelve eagle feathers flying from it. Reno's dad hands him the tall cross. "Get up there with Tommy," he says. "The two of you lead the drum up the hill to the cemetery."

Hundreds of tourists have come to watch. They snap a lot of pictures of the two boys and the drummers. Behind them, all the Coeur d'Alenes join the procession up the hill. The song fills the air! Flags and banners flutter in the breeze, behind the drum.

Reno and Tommy lead the procession into the old Indian cemetery. They line up behind the beautiful, historical monument of the tribe's saintly grandmother Louise Siuwheem. Reno remembers that she was one of his distant ancestors, who helped lead all the Coeur d'Alenes to Christianity. Then she died and was buried here in 1853.

Everyone lines up behind Reno and Tommy. The song stops, and the missionaries and the Bishop of Boise step up to pray. "Bless these ancestors in heaven, O God," prays the Bishop. "And keep us always faithful to their memory." Reno joins the people, in their "Amen."

As the drum song begins again, Reno and Tommy lead the people on up to the church built by their ancestors. After 140 years, it still gives them a feeling of awesome power. The tourists are hushed too, as the procession moves forward over the hand-hewn planks, held by ancient wooden pegs.

Then suddenly an Indian hymn swells up throughout the church. High voices call down God's blessing in ancient words, echoing the singing of the ancestors.

After the hymn, Reno watches Tommy's dad and uncle get up to read from the Bible. They're wearing old costumes, passed down in their family. Then the Bishop talks to the people and leads prayers.

Reno sees the drummers pick up their drum sticks. He knows it's time for their **cup dance**. This song was always used to give thanks for food. Now Tommy, Reno and Matt move out in front of the altar. They will dance to thank God for the Communion—the body of Jesus, that people receive at the altar.

While the drummers sing the first part of the song, Reno and his partners kneel before the altar on one knee. Then the beat changes. The boys stand and begin to dance towards the altar. They hold their eagle feathers high to give thanks and praise to God. Their dance-bells join in with the beat of the drum, as they dance forward and then back again.

The third time Reno gets up from his knee, he knows it's time to dance around the altar. The drum changes again. They

circle around the altar, eagle feathers high in the air. Reno is nervous. Matt and Tommy have been doing this ceremony for years. Reno just started this year. Since he's the shortest they put him in the middle where he can't make mistakes. He's glad when it's over. But he's proud to be there with his brother.

Reno sits down again, careful not to sit on his eagle feathers. He looks over at his sister, Shirley. (He knows she will be doing sign language next.) After a few minutes, a white-haired old timer gets up. He wears a traditional red mission sash, and turns around to face the people.

That's Shirley's sign to get up. She is short too, so she moves between the other two girls. They all wear beautiful Indian dresses made by their mothers. The old man sings out in his deep voice, "Our Father, who art in heaven." The girls' arms move up in the graceful gestures of the Indian sign language.

Keena had told Reno that the old-time Indians used these signs when they traveled among strange tribes. No one uses signs anymore. They all know English. But the **Our Father signs** are special. Reno has seen them used in ceremonies by a lot of tribes.

"It's almost over now," thinks Reno. He likes ceremonies, but he always looks down at his watch, wondering why it takes so long. "There," he says to himself. "That's the last hymn. They always sing this one in English, so all the tourists can sing too."

Reno and Tommy, carrying the cross and the eagle flag, turn around to lead everyone out of church. It's hard to get out now, because the church is packed with tourists. They're standing all around the walls, and all over the front porch. Reno smiles for the cameras. It seems like every tourist wants to take his picture.

Reno can see the dinner tables set up down the hill by the teepees. He wants to run, but knows his dad will holler at him. So he just walks as fast as he can. He wants to take off his bells and feathers, so he can eat.

Hundreds of visitors were lining up by the tables to get their dumplings and fry bread and smoked deer meat. Reno hears the old warning from Keena. "Don't go rushing into line. Let the elders get their food first. You know our Indian way is to honor our guests."

"OK, Keena." He knows he can sneak a fry bread and piece of deer meat from one of his relatives in the serving line.

By the time everyone has finished eating, Reno is busy running around camp with the other kids. But the men are already sitting around the drum. He hears them warming up, drumming softly and humming their first song.

Indian Dancing

An elder in an eagle feather war bonnet steps to the microphone. He invites the people to move up on the grassy slope and watch the ceremonial dancing. Looking to the teepee, Reno sees Keena waving at him. "Come here, Reno. Let's get ready!"

Inside the teepee, Reno's mother had on her beaded buckskin dress. His father had on his black ribbon shirt and his black blanket pants. His mother was attaching the porcupine hair head-dress to his dad's head. He gave her the two eagle feathers to stand up straight on the top. Shirley was already dressed. Matthew was just going out, with his bright red ribbon-shirt and double eagle-feather bustle. When they were all dressed, the family stood together.

The master of ceremonies was still talking: "We're not coming here today just to put on a show. We are commemorating our ancestors who gathered on these grounds. They lived their lives here. They worshipped their God here.

We come today to unite ourselves with them. We keep faith with them. We walk in their mocassin tracks. We stand today by the good things they passed down to us.

We dance for our ancestors, for ourselves, and for our children—that our children will always walk a good path, and always enjoy the things that we have enjoyed.

So, you tourists, we invite you to share with us today. Share our history. Share our hopes for ourselves and for our children." "Drummers, take it away!"

The lead singer starts the first part of the song. Reno bounces his heel to shake his bells with the drum. When all the singers join in, Reno's dad leads the whole family out in the grassy clearing. All the other families are there too. They came from DeSmet, from Plummer and from Worley. There were friends from Montana and Washington dancing too.

As Reno was making his first round, his Keena danced up beside him. "Dance proudly, my grandson, like the old timers. Think of them coming back from the buffalo hunt in Montana. They were giving thanks for all the meat they brought over the mountains for their children.

They were honoring those who were brave against the Blackfeet. They were honoring the courageous hunters who faced the fierce buffalo. So be proud, my grandson!"

Reno was feeling good. He was remembering his dream last night. "I am proud," he thought. "Proud to come from a long line of hunters and warriors and chiefs." Soon the singing, the drumming and the sounds of the bells filled his whole body. He wasn't thinking any more. He seemed to float with the sound of the drum song and with the spirit of his people. He was dancing, song after song, hardly even seeing the tourists on the grassy slope.

Between songs, Reno hears the announcer call for a **Round Dance**. "This is a social dance for everyone," he calls out. "All you people sitting on the hillside, come down and join us!"

The beat is different now. Reno joins in the long single-file of dancers. They form a big circle, and Reno sidesteps with them. Some tourists get up and join the dance. They are awkward at first, but everybody is happy.

Two girls slip into line next to Reno. They try to copy his step, so he shows off a little. When the music stops, he shakes their hands and grins. They run shyly back to where their

parents are sitting on the lawn.

The announcer kept calling for different kinds of dances. Some dances remember pride and bravery. Some dances imitate the actions of birds and animals that the people used to hunt.

Keena used to tell Reno all about the dances. She had said that the people lived and felt really close to the animals and birds that provided them with food. Dances imitated the animals in order to keep this bond of brotherhood between all creatures.

Keena had said that all the costumes had some parts of animals or birds—feathers, skins, shells, porcupine hair, deer hooves. This was to remember the times when all of nature lived together as one.

Meanwhile the sun was slipping across the sky. Reno hadn't even noticed. But the announcer was calling for the **farewell song**. "Thank you for coming," he says. "We hope to see all of you here again next year. It's time to say goodbye to the Old Mission, and to all the ancestors buried here!"

Reno dances slow to this song. Everybody is out dancing now. He remembers Keena telling him how people used to shake hands. They always hoped to see each other again, the next time they all came together.

Going Home

When all the costumes are carefully put back into their suitcases, Reno's dad calls out, "You boys help me take down the teepee! It's easy now. Pull up the stakes and take out the front tie sticks. OK, pull the canvas around to the back. Down it comes."

The bare tripod of poles is all that's left now. Reno and Matt take them, one by one, back behind the trees. Then, crash! Down come the four poles tied together. Suddenly, they are all gone and the camp is clean.

"Come on you kids. It's time to go," calls out Keena. The van is loaded, and pulls quickly out onto the freeway. The tires hum on the highway. Reno falls asleep, while his dad drives to Coeur d'Alene and then south to Plummer.

The Tribe's Business

Reno wakes up as the van pulls into Plummer. They are stopping at the big supermarket owned by the Tribe.

"The Benewah Market is the pride of the reservation," says Keena. "All these years, we've always had to buy everything from the white people. Now we can shop in our own store. It's good to see all the Indians working behind the counter."

As they walk in, Reno and Shirley check out the new video rentals. Keena gets a cart to pick up some groceries. Reno's mother goes into the Indian art store that she and his dad own.

No time for videos. Reno runs into the art store after his mother. "Any new sweat suits, mom?" asks Reno. He checks out the racks with jackets and sweat suits, looking at all the bright Indian designs.

Reno always enjoys his mom's store. He's seen it all before, but he likes to check out the Indian dancers painted on the red and blue jackets.

"Come on, Reno, you have plenty of sweat shirts already. Your dad has to stop at the agency," says his mother, ready to lock up the door.

With everyone back in the van, they drive next door to the Tribe's big service station. Reno's uncle Al works here. He waves as he comes out to fill up their gas tank. Al washes the windshield and jokes around. "Reno, I suppose you've been out dancing and having fun, while I have to stay home and work!"

As they pulled back onto the highway, Reno's dad turned around and said, "We've got one more stop to make. I have to get some papers that are up at the office." He turns off 95 south of Plummer and heads up the hill, along a tree-lined road.

The Tribe's Offices

The van pulls up in front of the modern tribal office building and Reno jumps out with his dad. "I'm really proud of my dad," thinks Reno. "He's the Chairman of the Tribe and involved in everything. It gives him a headache sometimes. It seems like he always has to travel around to big Indian meetings. He has to meet with the big shots in Boise and Washington, D.C. But he always brings us back presents. So I think it's pretty good!"

While his dad unlocks the door of the Chairman's office, Reno runs into the Tribal Council Meeting Room. He likes to sit in his dad's leather chair. It's in the middle of the long table where the seven councilmen sit for their meetings. It's a beautiful room, filled with Indian art and reminders of the life of the Tribe.

Reno doesn't pay much attention when his dad tells him about all the things he does here. He just knows there's a lot of Coeur d'Alenes and a lot of government people who work here.

His dad has told him that the Tribe runs a Court House here, just like the Benewah County Court House in St. Maries. They have offices for forestry, health, roads, police, real estate, education, lawyers, tribal business, and all kinds of things.

He has gone to the Health Clinic a lot of times with his mother. He knows his dad worked in forestry, before he was elected to the Tribal Council. But he doesn't know much about what goes on in all the other tribal offices. He's just glad he hasn't had to come up to the Tribal Police or the Tribal Judge.

Reno does know he has a Tribal ID card. He's one of 1,200 enrolled Coeur d'Alene Indians. That gives him certain rights, because of the Tribe's treaty agreement with the United States Government.

Many times he's heard his Keena complain that the government hasn't kept the Treaty. The government promised it would keep all of the reservation together for the Indians. But over the years, it let two-thirds of the land slip away, piece by piece. The state of Idaho took some. White settlers took a lot.

Still sitting in his dad's big chair, Reno looks around. "I'm glad my dad's the chairman," he thinks. "He says the Tribal Council is trying hard to keep everything the Tribe still has. They're making lots of jobs for people too. He says that the Tribe has 150 people working for them. Maybe some day I'll work here too."

"Come on Reno," hollers his dad, breaking up his day-dream. "You aren't on the Council yet!" We've got to get home and unpack."

Coeur d'Alene War Against Steptoe

As they drive through the rich wheat fields below the Tribal Offices, Reno sees the sun painting the sky red behind Steptoe Butte. The big hill stands like a dark pyramid against the sunset.

"That's where the Coeur d'Alenes beat up on the Army," says Keena, with pride in her voice." Colonel Steptoe said he was marching his troops to Fort Colville, but he was way off the trail. He circled over here where all our people were out digging roots.

Steptoe had Nez Perce Indian guides with him. They bragged to the Coeur d'Alenes that the Army would beat us, then the Nez Perce would take our lands. So our people got together with Spokane and Palouse Indians to drive out the Army.

Our Chief in those days was Vincent, Hapshineh's dad. He and the missionary, Father Joset, tried to keep our warriors from fighting. But everybody was threatening everyone else.

Suddenly someone started shooting! Hapshineh's uncle fell off his horse, killed by a soldier. He was a popular man; so, everyone got mad and started shooting.

Our people didn't fight like the Army. Our men rode by at a gallop, one by one. They'd hang low behind their horse, to fire a quick shot at a soldier. Then they'd ride away, and get off to reload their old fashioned rifles. Each man was on his own, riding in and out.

The Army wanted to fight in formation, as a large group. But they never could get the Indians all in a row so they could charge them. They had 150 soldiers and two big cannons with them, but they couldn't beat us.

Steptoe turned his men around in defeat. Our warriors kept riding past and shooting at them. Not that many people were killed, like they are in today's wars.

The old folks said they killed seven soldiers in the battle. We lost three Coeur d'Alenes—James Sol-Louis, Zachary and Victor SiJohn.

Finally Steptoe and his men made it to a little hill at Rosalia, Washington. As the sun went down, the Indians had them surrounded on the hill. The Palouse wanted to kill the soldiers the next day for marching through their land.

But the Coeur d'Alenes didn't want the soldiers killed. They just wanted them to go away. So Chief Vincent and Father Joset arranged a way to let them off the hill in the darkness of the night. Each tribe guarded a part of the hill. They had fires built,

and they did war dances throughout the night. Our old people let the soldiers through the Coeur d'Alene lines, so the soldiers could get away with their lives.

The Palouse were mad at our people for letting soldiers get away. They were also mad because the Coeur d'Alenes got most of the horses, pack animals and equipment that Steptoe had to leave behind.

After beating Steptoe, the Indians were really proud. They thought they could keep the Army away forever. But Father Joset warned them that the Army would come back to take revenge."

Colonel Wright Marches Against the Indians

"The Coeur d'Alenes were split after that. Some wanted to keep fighting, and some gathered at the Old Mission to try to keep peace. But the Army did come back a couple of months later. Colonel Wright led a huge expedition towards Spokane to punish the Indians.

He never could get the Indians in an all-out war. Indians kept riding in and out, a few at a time. But this time the soldiers had newer rifles that could shoot farther than our old rifles. He also shot a cannon at our people.

The Indian warriors found out they couldn't turn the Army back this time. So they set fire to the grass to try to stampede the army horses. But the Army was able to get around the smoke and the flames. The Indians backed off then, and just kind of disappeared.

Then Colonel Wright marched his men west, through Spokane and into the Valley. There he got even with the Coeur d'Alenes. He burned down a lot of our peoples' barns and log houses along the river and at Liberty Lake. But most of our people drove their herds of cattle and horses safely into the hills.

Then Colonel Wright did an awful thing. He caught up with a big herd of horses that the Palouse Indians had been driving along with them all summer. Wright had his soldiers shoot all the horses! They say he killed 800 horses. Our people were amazed that Wright could be so mean.

When Wright couldn't catch up with any more Indians to fight, he just camped at Coeur d'Alene. He was afraid to head up into the mountains. That's when Chief Victor and Father Joset arranged for a peace treaty at the Old Mission.

We Coeur d'Alenes got off pretty easy, compared to what Wright did to the Palouse Indians. All the chiefs and head men signed the treaty at a big meeting below the Old Mission Church. That was 1878. Our people never fought the white people again. The old timers were proud that they always kept the treaty.

Later on, Wright was really cruel to the Palouse. He caught and hanged about 17 of their warriors. Their war leader, Qualchin, came to Wright's peace conference south of Spokane, under a white flag of truce. But Wright had him hanged as soon as he found out who he was.

That's when they changed the name of our creek that flows out of the mountains from DeSmet and goes into the Spokane River. Ever since that day, they started calling it Hangman Creek."

Getting Home to DeSmet

"Well, Reno, I guess that's enough stories for now," says Keena. She's looking at the lights of Tensed and DeSmet nestled against the dark hills at the south end of the Reservation.

"Whenever we go by here, I always smile," she says proudly. "That's our Tribal Farm. Those grain elevators and all those combines show everybody that we are still in the farming business.

After the Government broke up our reservation, the big Indian farms started to dwindle away. Our people began leasing their land to the white farmers. They couldn't afford the expensive machinery.

But now the Tribal Council is running a big wheat farm of 5,000 acres. That's where your brother, Matt, has been working this summer. We're starting to get more of our land back. We're making money for our own people, instead of just for the white farmers. It's really good working for our own people!"

"We're home," shouts Reno, as his dad turns off the highway into DeSmet. The big brick building stands high on the hill, where the Sisters used to run a boarding school for the girls. Today the Tribe runs all its education and training programs there.

"It's sad that the big old church burned down," says Keena. "The mission house and the boys' boarding school used to stand so tall across the top of the hill. For over 100 years, all our people went to school there.

At least we still have our own school, Reno. You kids have a good school there. You get to learn Coeur d'Alene language, and Indian dancing, and a lot of things the public schools don't teach. That's the only school run by a Tribal School Board. It's good to have Indians running things these days!"

"Keena, can I stay with you tonight?" asks Reno. "I like staying in your senior citizen apartment, right in the middle of town. There's a lot of kids to play with there!"

"Sure, Reno," says Keena, glad to have the company. We old folks don't like having to live all alone. We all grew up with houses full of relatives and friends. That's the way it's supposed to be. I'll tell you one more old story, before you go to sleep."

The van circles through the rows of new homes built by the Tribal Housing Authority. There are 200 of them in the three towns on the reservation. Reno jumps out at Keena's apartment and helps her out of the van. She sorts out her little suitcase and picks up her bright Pendleton blanket. The rest of the family drives away to their home, a mile out in the country.

Reno and Keena go into her apartment. Her cats rush up to

greet her. Generations of family members look down from their places, in pictures covering the walls.

"See that old lady, Reno," asks Keena, pointing to one of the antique frames on the wall. "They called her Old Ajat. She was Hapshineh's sister. She was a policewoman here, and took care of women prisoners in the little jailhouse at DeSmet. She also had a little organ in her house, and used to play and sing all the old Indian hymns. Every morning she walked up the hill to the church to pray.

She was the one who lived right here at DeSmet. Most of the people lived out at their big farm houses. But everyone had a little house here. They all came in from their farms on weekends, for church and for visiting. We really had good times. Everyone was close and friendly in those days.

When I was a little girl, I used to help take care of Old Ajat. She told me about helping build the Old Mission. She said that she was the last one left that helped build that church. She also helped pay for the big new church they built here at DeSmet. Ajat really loved our old DeSmet church. She always said, 'I'm the last one left. When I die, I'm going to take my church to heaven with me.'

And do you know what, Reno? When she died in 1939, they had a great big funeral for her. The next day, the church burned down to the ground! Everyone had heard Ajat tell about taking her church to heaven. So they all believed that's why the church burned down.

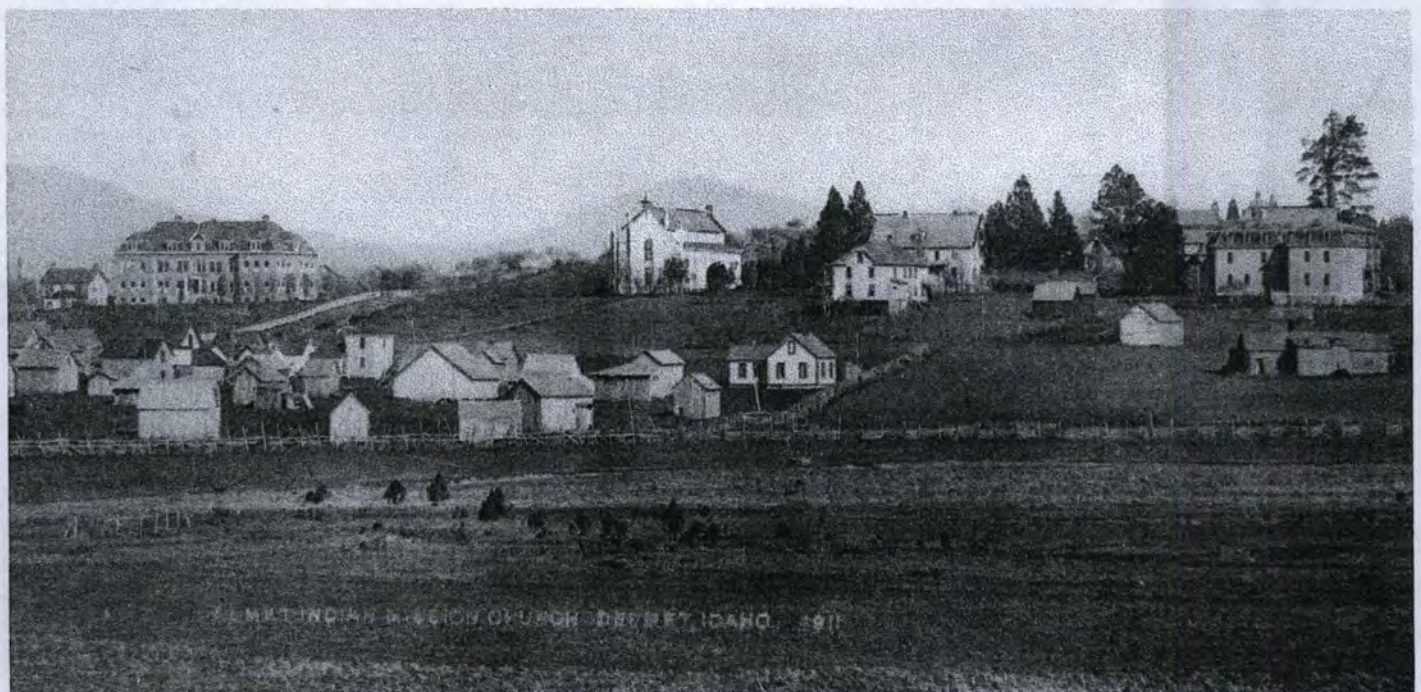
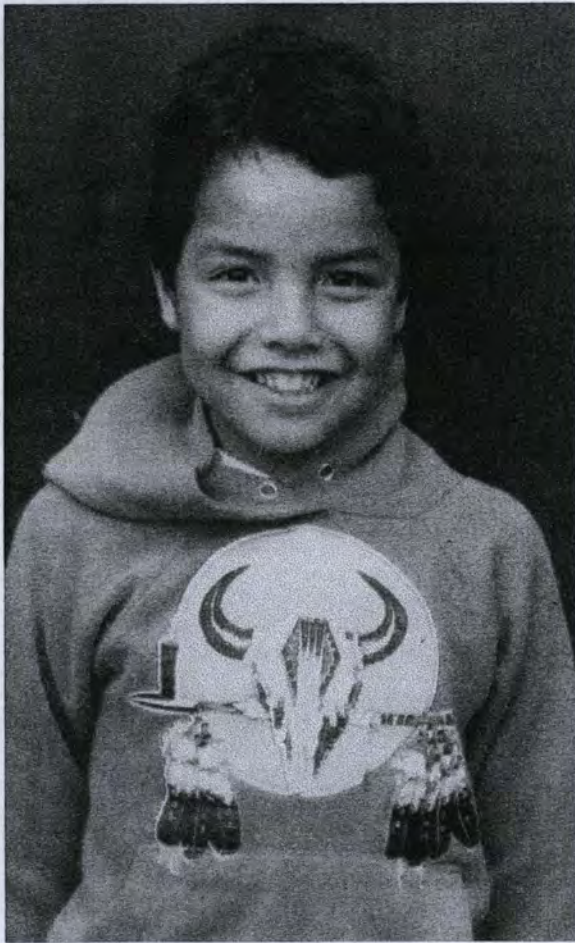
Well, times have really changed, Reno. People don't come here to DeSmet for all their activities anymore. Our own kids still go to school with you at the Tribal Grade School. But a lot of the kids go to public schools in Worley and Plummer. People have new homes spread all over the reservation.

Everything is different, today. But we still have our memories. And we're still keeping our tribe and our reservation; so, you'll have something special to pass on to your grandchildren."

Reno starts to grin at that. He never thinks about growing up, especially never thinks about having grandchildren. "I don't think I'll ever be a grandpa, Keena. But I'm sure glad I've got a grandma like you!"

"That's enough for today," warns Keena. "You're just trying to keep me talking, so you don't have to go to bed. Come on, it's time for sleep."

In the spare bedroom, Reno settles into his regular bed at Keena's. He drops off to sleep in an instant. He dreams again about the old days, traveling over the mountains on horseback, hunting buffalo, and fighting Blackfeet. A smile comes across his face. "It's great being a Coeur d'Alene Indian!"









The Nez Perce

THE EARTH WAS THE MOTHER OF ALL LIFE AND THE MOTHER OF THE PEOPLE. THE NEZ PERCE VALUE THE EARTH NOT FOR WHAT IT REPRESENTS IN GOODS OR MONEY, BUT FOR ITS BEING THE SOURCE OF HIS LIFE AND PROVIDING ALL HIS NEEDS.

We, the Nez Perce people, believe in our own creation story that has been told from our ancestors in the early times until today. Our story tells of a new world before there were any men. A huge monster lived in the Kamiah area, which is located in the Clearwater valley. The monster ate all of the animals for miles around and this angered Coyote. Coyote then decided that he would kill the monster. The Coyote jumped down the monster's throat and cut up his heart with an agate knife and cut the body into small pieces. From the small pieces came the many different tribes; these tribes had their own strengths and identities along with a place where they could live. But Coyote had forgotten the land where he was standing and his friend the Fox reminded him that the beautiful Kamiah valley was without Indian people. Coyote did not despair; a few drops of the Monster's blood from the heart still remained on his fingers, from which came the last and noblest of the tribes, the Nez Perce. The Monster's heart is still visible today in the Clearwater Valley at Kamiah, Idaho.

The early Indian people existed here for well over 8,000 years. Ancient artifacts were found at the Weis Rochshelter near the town of Cottonwood, Idaho. Many of these artifacts that were found prove that the Indians did hunt, fish, and gather their food. The early Indians used crude tools, pots, and other utensils during that time and did actually live here in the northwest as they do today.

In the early days, the Nez Perce people were scattered over great distances and lived in small groups or bands along rivers, small streams, and canyons. The areas which had been occupied by the Nez Perce people usually had an Indian name which is still in use today. For example, Palouse, Asotin, Pataha, Wallowa, Kamiah, Lapwai, and Tucannon are a few of these areas. There are many other Indian home sites which are located outside the Nez Perce Reservation; they are included in the history of the Nez Perce Indian Tribe. In many of these early Indian home sites, there are rock carvings called "Petroglyphs," which represent birds, elk, rivers, mountains, or even man. These writings or carvings were early forms of communication, story-

telling, or a recording of events of the early Indian people who lived here during that time.

Many years ago before the contact with the white man, the Nez Perce traveled great distances overland for buffalo hunting to the eastern plains toward what is now Montana. The Nez Perce searched for food in the vast territories known as Oregon, Washington, and a great area in Idaho. The early groups or bands of Nez Perce were dependent on the environment and the areas where they lived. This included the deer, elk, moose, bear, and mountain sheep, which were usually found in the higher elevations. Large land areas were needed to support a family in their food gathering activities which made it necessary to move with the growing seasons of certain roots, berries, and herbs. A favorite and a major food source for the Nez Perce was a bulb known as "Camas" which was harvested in the upper elevations in the surrounding prairies. This food is still harvested today and remains a favorite.

When Indian people moved from area to area they traveled with their families and carried all their household goods with them. Before the horse was introduced to the Indian people, the moving from area to area was done primarily with the use of dogs and the family members. However, with the introduction of the horse in Indian territory, the horse became an important factor in the lives of the Indian people. Moving from food gathering areas to hunting areas was usually a major family event that required the cooperation of all family members. The Nez Perce lived in teepees made from the hide of the buffalo and tule mats in the winter which were usually dug in two feet deep below the level of the ground to keep the heat in the teepee and the wind out. Indian families were usually large. Extended family groups consisted of all their children, parents, aunts, uncles, and the elderly members such as grandparents. Due to the size of the Indian families during the winter months, they lived in a "long house" which was usually over one hundred and fifty feet in length. These long houses helped conserve wood and offered protection for the family from predators or enemies. In the winter women cooked, sewed, and did their weaving of baskets or bags for their own use or to be used later for trading. The male members of a family usually made ropes from horsehair, or made nets for fishing, arrows for hunting or trapped along the streams for furs for use by the family. The elders of the Indian family held a place of prominence for they were the teachers, advisers, recorders of important events, instructors in living, and care takers of the young. They were

also the family members who were responsible for carrying on and teaching the Nez Perce traditions from generation to generation.

Although there had been colonies settled on the east coast for almost a hundred years with cities and towns growing and replacing them at a fast pace and a steady increase of immigrants of every kind, from almost every European country, the race for land and supremacy began late in the 18th century in the northwest.

It was not until President Thomas Jefferson obtained a grant from Congress in 1803 for the exploration of the northwest region to the Pacific coast that an expedition became a reality. In 1804, Meriwether Lewis and William Clark led an expedition that explored the Louisiana Territory to the Pacific coast from 1804 to 1806. The explorers traveled by boat, on horseback, and on foot until they reached the Bitterroot mountains where they encountered perilous conditions. It was after this crossing of the Lolo Pass that Lewis and Clark first met the Nez Perce people who befriended them, when they arrived in Nez Perce country in a starved and ragged condition. The explorers were greeted with warm hospitality, willing assistance, and cooperation from the Nez Perce that enabled the expedition to continue to the Pacific coast.

This historical event opened the Northwest Territory for trading companies and their mountain men, who soon converged on the virgin wilderness that was home for the Nez Perce and other tribes. This vast wilderness contained ample fur bearing animals like the mink, otter, fox, and the coveted beaver. The furs from these animals were in great demand on the eastern shores of the United States, as well as in England, France, and Spain. As fur traders and trappers penetrated the Rocky Mountains and explored the far west, others searched for precious metals especially gold. Others wanted land to farm or raise cattle on. The Nez Perce did not usually trap furs for the fur companies, but did trap for their own use.

Many times fur trading companies became a threat to an established way of life for the Indian people by depleting many of the fur bearing animals that provided food or clothing for them. The arrival of settlers and cattlemen in Indian country also proved to be detrimental when they fenced prime grazing lands and natural springs, and allowed cattle or sheep to destroy camas sites. The westward movement began with the surge of people demanding land that was considered free in the new territory giving little thought to the Indian people who had occupied the land from the earlier times. This demand by the settlers and others for free access to land, even that occupied by the Indians, gave cause for the first appointed governor of Washington territory, Issac Ingalls Stevens, to make plans for meeting with the Indians in their home base areas. Governor Stevens' prime concern was to keep the Indians from uprising and impeding the westward movement of the settlers. Another consideration that made the meeting with the Indians imperative was the fact that in 1853 four northern army expeditions

had been outfitted for the purpose of determining a possible route for a railroad to the Pacific coast. The Governor realized that the steady influx of settlers, miners, and others would only increase and eventually cause conflict with the Indians whose lands were being slowly eroded. Stevens' role as superintendent of Indian Affairs offered him an opportunity to negotiate, segregate the Indian people to reserves of land that would either be within the Indian home base, or move the Indians to another area, by force if necessary.

A great council was held in the Walla Walla valley during the month of May for the purpose of inducing the Indian tribes, which included the Nez Perce, Cayuse, Walla Wallas, and the Umatillas, to move to a single reservation in Nez Perce country. This suggestion was met with such opposition by all the Indian tribes involved in the council that this plan was rejected. Each tribe wished to keep a portion of their own home land as part of its reserved land or reservation. Governor Stevens was forced to keep peace with the tribes by agreeing to their request, which allowed the Nez Perce people to remain in their own territory.

In an effort to obtain a mutual understanding and peace for the settlers and others who were rapidly populating the northwest, Governor Stevens proposed a large reservation for the Nez Perce people in return for yielding their right to land they had occupied for generations. But the Nez Perce did not give up their right to fish and hunt on land that was relinquished in the treaty of 1855 or any later treaty. They also reserved the right to fish outside the reservation and use public lands for grazing their horses and cattle outside the reservation. As part of the treaty agreements, the government agreed to build, furnish, and operate two schools, two blacksmith shops, two mills, one tin shop, and one hospital. The Nez Perce tribe was promised \$200,000 for a period of twenty years for improvements on the reservation and the purchasing of merchandise for distribution to tribal members. The following years proved to be filled with delays, frustrations, and anger for the Nez Perce people, who waited for the treaty stipulations to be enforced. For many of the tribal people the reality of the treaty stipulations were never to be realized; for others the promises were again just broken promises.

Again a change was on the horizon, for gold was discovered on the reservation at a location that was to be known as Orofino. Again there followed an invasion of gold miners on the reservation which was contrary to the stipulations of the 1855 treaty. The growing conflict between the Nez Perce and the settlers, land developers and now the gold miners became an issue which caused a demand for a new treaty that would change the boundaries and release more land for the settlers and the many others who were finding their way into the land of the Nez Perce. A council was assembled in May 1863 and was held at Fort Lapwai where three hundred soldiers came to prevent conflict at the council. The second treaty of 1863 greatly reduced the original reserved land base of the Nez Perce people to a

fraction of its former size, forcing a majority of the many bands which made up the Nez Perce people to give up their land, which was prime land that had been their home. The new treaty brought new dissension among the Nez Perce because of the changes in the size of the boundaries, but also because of the non-payment for improvements on the reservation for the 1855 treaty, and because of the agreement that all settlers were to be kept off the reservation, which had not happened.

Dissatisfaction and resentment of the new stipulations brought on vigorous resistance by the bands who lived in the Wallowa country, the people of Chief Joseph. During the years of 1870 and 1877, the cattlemen and settlers moved in to the Wallowa territory, built homes, put up fences around springs and prime range land. No white encroachment was more bitterly resented than this blatant land takeover from the Chief Joseph band. The Wallowa Territory had been the homeland for the Joseph people for generations, for it was a valley with beautiful lakes and streams that were abundant with salmon, and forests with enough game to fill the needs of the families who occupied the land. It was the 1863 treaty that would change these circumstances by taking over the land of the Joseph people without their consent. The resistance of the Wallowa band, who were being forced to leave their lands to a greatly reduced reservation, resulted in the famous Nez Perce War between Chief Joseph and Colonel O'Howard. This war resulted in the Chief Joseph people being sent into Oklahoma territory where many died and others waited to be returned to the northwest. This marked the end of an era that forever restricted buffalo hunting expeditions to the east, traditional migratory movements for hunting, fishing, and trapping throughout the territory, bringing an end to their tribal independence.

All western tribes soon suffered the same fate as the Indians of the east, for the northwest Indians who had been forced to accept reservation life became more and more dependent upon the government for survival. Congress had passed laws that increased federal control over the Indian people with one of the main objectives being the assimilation of the Indian into the white mainstream. Educating the Indian became a major goal and by 1887 over two hundred Indian schools had been established. This major thrust for education was by force in many instances, for Indian families had to send their children to school. Usually these schools were located in different states, the midwest and alien surroundings and lasted for long periods of time with the hope that this would mark the end for Indian language and customs for those who would accept education and return to the reservation to teach others. Although Indians throughout the United States had become the subject of government pressure for great changes, acculturation, and inducement to leave their homelands, the Nez Perce people were determined to retain their culture, language, and many of the traditions of the tribe.

In 1887, the General Allotment Act or the "Dawes Act" was passed by Congress in an effort to accelerate the assimila-

tion process of the Indian people. This act allowed the government to divide communally held tribal lands into individual parcels that would require each individual tribal member an allotted number of acres to be held in trust in his or her name for a period of twenty-five years. The land that was not "allotted" to a tribal member was considered surplus and sold to white settlers for farms and cattle ranches. This policy was detrimental to the economy of those tribes who were never given the opportunity of making their objections concerning future land use. The Dawes Act created many scattered Indian land holdings, but none large enough to build a sound land base. Due to the Dawes Act many reservations were soon over-run with white people and by 1934, only 50 million acres belonged to the Indian tribes across the nation.

In 1924, citizenship was granted to the Indian people including the Nez Perce. However, this citizenship offered no solution to their extreme poverty, nor did it open job opportunities on the reservation. This action only emphasized the problem on the reservations.

On June 18, 1934, Congress passed another bill called the "Indian Reorganization Act" or the "Wheeler-Howard Act," with the express purpose of rehabilitating the Indian tribe's economic situation and helping them realize their own potential and initiative which had almost been destroyed during a century of oppression, conflict, and government interference. This bill also put an end to further allotment of Indian tribal lands to individual Indians, and also allowed the Secretary of the Interior the authority to create new reservations for landless tribes and to restore lands not sold to non-Indians to tribal ownership. Tribes were also encouraged to adopt their own constitutions for the purpose of managing their own governments and to conduct business for their reservations and people. These changes in policy during different administrations proved to be inadequate for any long range economic planning for the reservation.

The Nez Perce Tribal Executive Committee, the authorized representatives of the Nez Perce Tribe, have assumed a vital role similar to state governments. This vital Executive Committee, from its inception in the 1930's, has inherited many diverse problems that impede the progress of tribes and their people. The complexities of the tribes who had treaties with the United States — assuming the role of sovereign nations as well as the role of citizens and voting members of the state in which they reside — have proven to be a learning experience for all those concerned with Indian people and their problems. For the Indian people as with all citizens of this country, the responsibilities of government are not taken lightly nor are the Indians allowed the opportunities to be complacent about any laws that affect them.

The Nez Perce people then and today are of one mind with the earth. The necessity of becoming "one" with the earth and our environment is characterized by natural resource management that will meet the demands of modern society while providing cultural protection and economic stimulus.

The Nez Perce Indian Reservation geographically is dominated by the Camas Prairie, which is deeply dissected by forested canyons that form the tributaries of the Clearwater, Salmon, and Snake Rivers, which border the prairie on the north, south, and west respectively. Much of the prairie supports annual crops of wheat, rapeseed, and barley; these crops are mixed with forests of Douglas Fir and Ponderosa Pine. This forms a rich mosaic of habitat which is home to diverse and abundant populations of wildlife.

The Nez Perce Forest Program is charged with the responsibility of managing timber resources in accordance with the best management practices for sustained harvest yield. This effort calls for a proper balance of interdisciplinary skills within the tribal structure that meets a desired condition to achieve a common benefit for the Tribe and its members.

The Nez Perce Forest Program currently manages 47,640 acres of forest lands utilizing integrated resource management goals throughout the following areas of responsibility: Silviculture, Forest Pre-sale, Timber Sales, Permit Administration, Reforestation Development, Management Planning and Inventories, Fire Management, and Forest Pest Management.

The Nez Perce Tribe has also charged the Forest Program with the responsibility of coordinating fish and wildlife habitat management with forestry resource management activities for protection of both quality and quantity. The program is involved in every phase of wildlife management on the reservation and several co-management projects within the 13 million acre area ceded to the United States Government by treaty. It is by treaty that the Nez Perce Tribe has retained the authority to hunt on public lands and thus manage the wildlife populations that exist thereon, in cooperation with other states and federal agencies.

The Nez Perce Forest Products Enterprise is an entity chartered by the Nez Perce to do business on behalf of the Tribe both on and off the Nez Perce Reservation. The purpose and objectives are the following: To develop management and financial systems, promoting stable business growth of forest products on the Nez Perce Reservation; To promote the best and most efficient methods utilizing reservation resources on a sustained yield basis.

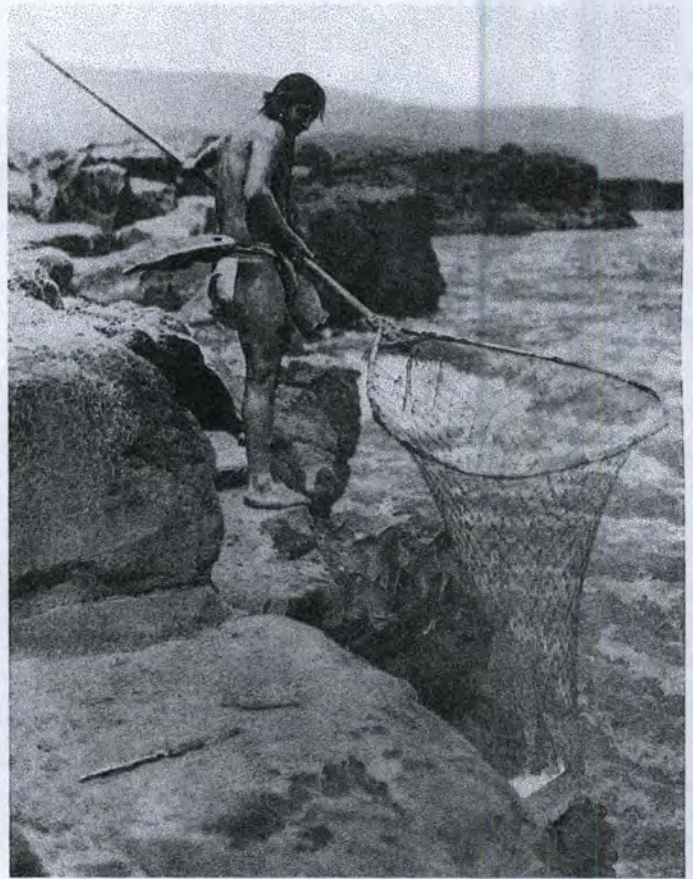
The Nez Perce Forest Products Enterprise aggressively merchandises and promotes forest products which meet local, regional, and international marketing demands. This active and effective marketing program enables buyers to purchase materials that produce the highest quality end-product and economic return. It also provides further services that include presale layout, timber inventories and appraisals, reforestation, and site preparation. Timber harvest scheduling and logging activities are analyzed and evaluated in order to complete contract requirements in the most cost effective and timely manner to meet fluctuating market demands. The enterprise is solely owned and operated by the Nez Perce Tribe and dedicated to providing the Nez Perce Tribe with the highest financial returns while maintaining the ecological and biological integrity of the tribal lands.

The words stated by famed Nez Perce leader Chief Joseph still echo through the years. The Nez Perce people then and now still are of one mind with the Earth, always seeking to protect and preserve their rich natural resources throughout their beautiful and vast homeland. By pursuit of cultural traditions and values, the Nez Perce maintain a harmonious and delicate balance in the use and management of nature's gifts.











Duck Valley Shoshone-Paiutes

Concept

Creation of the western Shoshone or the "NEWE" people

Presentation:

The coyote, like his brother the wolf, was a spiritual being. In the beginning the coyote left his homeland in the Americas and traveled eastward across the ocean in the direction of the rising sun. In distant lands, he acquired a bride and with her had a great number of children. These children were Indians, the forefathers of the great tribes that were to inhabit the North and South American continents. Preparing to return home, the coyote put them all in a wosa, a woven willow basket jug with a cork. Before his journey, he was instructed not to open the jug until he reached his country in the Rockies and the Great Basin. Being a sly and curious person, and hearing singing and the beating of drums within the wosa, the coyote thought it would not hurt to take a peek when he arrived back on the eastern coast of the American continent. But when he opened the jug, the children inside jumped out and scattered in all directions across North and South America. By the time he got the cap back on, the only two persons who remained in the wosa were the western Shoshone and the Paiute.

These he brought home with him. When he reached the Great Basin, he opened the jug, and out fell the last two children. They, at once, began to fight. The coyote kicked them apart and said to them, "You two are my children. Even though the rest got away, you two will be able to fight against the best and beat them." Thus, the western Shoshone and Paiutes, or the Newe and Numa peoples, who now live in California, Nevada, Idaho, Utah, and Oregon, began as allies and populated the Great Basin.

Activities:

1. Discuss other creation stories, both Indian and non-Indian.
2. Write a report or give an oral report on an Indian legend.
3. Divide the class into groups to dramatize a short Indian legend.

Personalization:

Invite an elder or family member to share more legends with you. What is important about a legend?

Evaluation:

Make a booklet of legends and distribute one to each student.

Sources:

Legend taken from *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation* by Whitney McKinney, the Institute of the American West and Howe Brothers, 1983.

Before the Coming of the Whiteman

Concept:

Early days of the NEWE, the western Shoshone.

Presentation:

Before the coming of the whiteman, various bands of the western Shoshone were composed of small groups who traveled over a vast tract of land to obtain food for their existence. The different bands got their names from their most important foods. They hunted, fished, and harvested their food according to the cycle of the seasons.

Some of their favorite foods were sage hens, salmon, rabbits, prairie dog, deer, squirrel, and antelope. Every family received an equal share of game that was killed. Jerky was made from fresh meat by cutting it into strips and drying it on rocks. Today, jerky is a delicacy saved for special occasions. Seeds and berries were dried or ground into a pulp or flour and made into patties for future use. Indians knew how to preserve food for the winter season and shared with the less fortunate. They ate when they were hungry, not three times a day.

The pine nut was the main food for the Nevada Newe. They held annual pine nut festivals. A Thanksgiving dance was held to thank the Creator for the abundance of pine nuts, the game, the rains, and everything that they received during the year. The dance was held for approximately three nights. This event gave them a chance to visit, to meet new friends, and for the younger ones to find wives and husbands. A favorite gambling game at the festivals was the stick or bone game.

The Newe used all of Nature's products to make utensils, pots, containers, glue, weapons, blankets, snares, needles, and cradleboards. There were no stores or trading posts. They left heavier articles at different campsites to be used when they returned to that site.

Newe belief is that there is one Creator (God) who made earth, animals, and man. There must be harmony among the body, soul, and nature in order to be healthy.

Since the Newe did not travel in large bands of 50 or more people, they were more peaceful than larger tribes. Their life was simple, and enjoyable with faith and daily prayer. Before they ate, they offered a small bit of food to Mother Earth. Today, some older people still practice the custom.

Activities:

1. Compare foods to that of the Newe in the early days. Which foods from that group are still being eaten today? Discuss eating habits and diets of the past and the present. Who established three meals a day? Why do Indians have a high rate of diabetes today? Which diseases are caused by diets today?
3. Which foods are not purchased in a store? Have an Indian foods day. Indian women can be invited to demonstrate the preparation of the food for the class.

Personalization:

If wild game or beef is available, the class can make jerky. Berry gravy can also be prepared.

Evaluation:

Make an Indian cookbook by collecting recipes from community members.

Sources:

Whitney McKinney, *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation*, The Institute of the American West and Howe Brothers, 1983, Community Indian people.

The Need for Treaties

Concept

To make agreements with Indian tribes and bands.

Presentation:

The Rocky Mountains and Great Basin served as a barrier or protection for the western Shoshone and Paiutes against the westward invasion of the Taibo (Whites) as they headed for the west coast. The first contact with the whiteman was in the 1820's. In the 1840's, increasing numbers of white settlers travelled through Newe and Numa lands. Conflicts and the killing of Indians occurred which started with the non-Indian trappers.

When gold was discovered in 1848 in California, the rush was more rampant than ever. Everyone wanted to get rich so, they headed west. Other tribes east of the Rockies told the Newe and Numa that the whites could not be stopped because of their large population and compared them to the locust (short horned grasshopper). The Indians watched them from lookout points and said, "There is a large snake crawling along the river. In the evenings it curls up into a large circle."

The Newe saw their game depleted and the grass along the Humboldt eaten by the invaders' livestock which forced the deer and antelope to other areas. They saw their food supply diminishing. The Newe tried approaching the travelers to request that they use a different route, but it was to no avail and sometimes they were killed. They started to harass the emigrants in order to defend and protect their homelands.

White travelers convinced the United States Congress to do something to protect the route which was used to enter and exit California. Congress responded by sending Indian agents to the Great Basin in the west to meet with Indians (Shoshones and other tribes) to solve the problem. This period was called the treaty making era with the Shoshone, Paiutes, Bannocks, Utes, and Goshutes.

The United States Government found it more difficult to deal with smaller tribes and bands than with larger and more organized tribes. Their goal was to get the Indians to agree and guarantee that the whites could travel without harm through Indian country. The Indians' subsistence from the land did not seem to matter to Congress.

"Indians lost respect for white leaders because of the mixture of policies, disagreements in authority, and Mormon/non-Mormon conflicts. All of the white leaders lost influence because of these controversies."

Dr. Garland Hurt, a newly appointed government agent, was sent in 1885 to the Utah Territory to work with the Indians. He found that the previous agent had made promises of presents to the Indians, but the promises were never kept. The western Shoshones started attacking wagon trains and others due to the angry feelings caused by the unfulfilled promises.

Agent Hurt decided to meet with the western Shoshone band which was under the leadership of Ne-me-te-kah on the Humboldt River. He equipped himself with provisions and presents to present to the Indians when he met with them. It took some time to gather all of them to meet, discuss, and negotiate. Some traveled over a hundred miles without eating to attend the gathering.

The Indians in attendance numbered between 1,200 and 1,500 tribesmen to discuss the situation. They were in agreement of establishing peaceful relations with the United States, thus creating the first treaty with the western Shoshone on August 7, 1855. A celebration was held with Indians singing and dancing during the night. After the signing of the treaty, presents were accepted by the Indians in addition to small American flags which were presented to the principal Chiefs.

"The treaty, however, was not ratified by Congress, and as a result the United States government never recognized it. But trusting the Great White Father's government, the Shoshone accepted and continued to hold to the treaty."

Activities:

1. Discuss necessities for survival in the past, the present, and in the future.

2. Discuss trespassing. What would you do if outsiders used your yard or areas around your house to get to a certain place? What would you do if they picked your flowers and took your garden products?
3. Discuss the importance of listening to both sides of a story before forming a decision or an opinion.
4. Map study. Where are the Rocky Mountains? Where is the Great Basin? Which area is west of the Rockies? Which area is east of the Rockies? Where are the western Shoshones located today? Draw a map or Xerox a blank map and draw in the Indian reservations in the state of Idaho.
5. Make a glossary of new words in this story.
6. Conflicts or disagreements. What is a good way to settle disagreements in your classroom, on the playground, or at home?

Personalization:

Choose a topic and start a debate team. The topic can be contemporary, pertaining to current issues.

Evaluation:

Form a citizenship club in your classroom to promote kindness, understanding of your neighbors, and sharing with others.

Sources:

Whitney McKinney, *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation*, The Institute of the American West and Howe Brothers, 1983.

Foreigners in Their Own Country

Concept:

Indians became foreigners in their own country.

Presentation:

The first treaty between the western Shoshones and the United States Government was not ratified by Congress. The purpose of the treaty was to promote peaceful relations between the Indians and the non-Indians. It was another broken promise to the Indians.

By the 1860's the conflicts between Indians and the white invaders were more serious than ever. Silver mines opened in Nevada which brought more white people into Newe and Numa country. The western Shoshone and Paiutes were crowded out of their traditional campsites and hunting areas by the white people who were taking over their lands. The Indians were forced to settle in canyons and mountains.

When the Civil War began, the gold and silver mines became more important to the northern government. They needed to finance their armies. This increased protection by the soldiers of the route to the west through Newe and Numa lands.

Again Indians fought back, but to no avail. The army built forts at different locations: Fort Halleck on the Humboldt River near Starr Valley, Nevada; Fort Ruby in Ruby Valley, Nevada; and Fort McDermitt on the present Nevada-Oregon border.

Many of the Newe people were rounded up and subjected to abuse and harassment. They were marched to different places, watched constantly, and had to endure numerous aggressions. The whites wanted the Indians sent from their homelands to other areas. Indians became foreigners in their own country with no say over the loss of their favorite hunting grounds, fishing areas, and campsites.

Money was appropriated by Congress to negotiate another treaty-making meeting with the Indians. The goal of the treaty was the same as the previous one, "to secure the safety of this travel" along the routes that the emigrants used. The Indians were to pledge themselves to maintain peaceful relations with the United States and its citizens. The emigrants and settlers did not have to pledge the same to the Indians.

On July 30, 1863, the northwestern Shoshones signed the Box Elder Treaty. The Treaty of Ruby Valley was signed with the western Shoshone. The treaty was known as the Treaty of Peace and Friendship. Two and a half years later, a treaty with three Bannock bands and one western Shoshone band was signed. These Indian bands occupied the Bruneau Valley and the Boise Valley area.

The treaty of 1866 contained questionable terms which had to be renegotiated concerning the Indians' land cession. Governors changed before the matter was finalized. The new governor wanted one agency for the Indians in southern Idaho, rather than several which were under consideration. The three Bannock bands (the Boise, Bruneau, and Camas Bannocks) accepted the move to the Shoshone-Bannock reservation at Fort Hall. The Bannock band descendants from that treaty area have not stopped contesting the loss of their lands. It is on-going today.

Activities:

1. Discuss the meaning of treaty. Who signs a treaty? What is the purpose of a treaty?
2. Discuss and describe a foreigner.
3. Dictionary study. Find definitions of words used in the story that you did not know. Start your own personal dictionary to build your vocabulary.

Personalization:

Research in the library on Indian treaties. Most are difficult to read for fourth graders, but the teacher should be an interpreter on one treaty in your local area explaining the conditions of the treaty.

Evaluation:

Invite a community leader to the classroom to discuss a treaty. If there are still questions after research, ask the consultant questions.

Sources:

Whitney McKinney, *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation*, The Institute of the American West and Howe Brothers, 1983.

Landless in Their Own Country-1870's

The Newe bands had a difficult life during the 1870's. Their land was taken; their traditional food supply sources were destroyed; water was taken from agricultural plots, and they contracted the whiteman's diseases. The Indians were suffering from poverty and helplessness with no help from the government.

Levi Gheen, a young man of twenty-nine who spoke Shoshone, was sent to help the Newe since he was familiar with their culture. He spoke in defense of the Indians; so, he was considered a friend and protector of the western Shoshones. The Newe wanted their own reservation which was promised to them, but nothing was done. Levi Gheen tried to help the western Shoshone gain reservations for their bands, but he was discharged in 1871. He was retained as a farmer, but he had no voice in decision making concerning the Indians. He spent his own money to help the Indians with farming. He furnished reports of injustices done to the Indians to the Commissioner of Indian Affairs.

A band of Shoshones from the northern part of the Humboldt River were under the leadership of Captain Sam, an Indian leader. He did not sign the Ruby Valley Treaty, but was considered a good leader by his people. Temoak, the main spokesman of the treaty session, did not like Captain Sam. Captain Sam seemed to deal better with government agents than others before him. Captain Sam was influential in obtaining the Duck Valley reservation. The chosen place was not inhabited by the whites and had good farmland and an adequate supply of game. The request for a reservation was blocked many times because of conflicting reports by government representatives stating that the western Shoshones wanted to move to the Fort Hall reservation. In the report, thirty-four western Shoshone bands were identified.

In 1877, two reservations were set aside for the western Shoshones. One was the Carlin Farms comprised of 51.61 acres which was created by an Executive Order. The whites claimed that they had occupied the land before the Executive Order was signed. President Rutherford B. Hayes believed the fraudulent claims by the whites and rescinded the Carlin Farms Reservation on January 16, 1879.

The western Shoshones lost their lands and homes and were once again landless in their own country. The Shoshones had been paying the whites for plots they used for their farming.

It was seven years since the first request for a reservation

was made before one was established at Duck Valley. Captain Sam finally had his request honored with the help of Levi Gheen. The reservation was partly in Nevada and partly in Idaho. It was twenty miles long and seventeen miles wide.

Activities:

1. Read a story about an Indian Chief or Leader and do a book report.
2. Name leaders in your community.
3. Interview a leader. Write a short report on the interview.
4. What makes a good leader?
5. What is an acre? Name some areas in your locale containing acreage.
6. What do people do when they are homeless?
7. Who can help the homeless?

Personalization:

Research in the library and community on the history of your town or reservation. Make a map on the bulletin board and place a marker for each student's home.

Evaluation:

Choose a leader to speak to the class on a historical subject.

Sources:

Whitney McKinney, *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation*, The Institute of the American West and Howe Brothers, 1983.

Duck Valley Reservation History, 1882-1900

The United States Government sent an inspector named Benedict to Duck Valley to report on the conditions of the reservation. His recommendation was to move the Indians to the Fort Hall Reservation. His reports were negative and he said that it was too costly for them to remain at Duck Valley.

The Shoshones did not agree with his report and protested because they did not want to move to Fort Hall. They felt that the government should not ask them to leave because they gave them the land in good faith. They worked hard to be successful farmers and kept their promise to be peaceful. They did not want to move again. They were finally granted permission to stay in Duck Valley.

Education was requested by the western Shoshones so that their children could learn to read and write. They saw the importance of an education. A school was erected in 1881 for twenty-five students. It operated as a boarding school for one year, then became a day school. In 1884, the boarding school re-opened for twenty-five students. Both schools operated into the 1900's. Teachers were hired from the east with no qualifications and little interest in the

children. Indian parents were not satisfied with the attitudes of the white educators.

Health care was lacking and no hospitals were available. Doctor Carlos Montezuma, an Indian of Yavapi descent, was in charge of medical services in the 1890's. He had been kidnapped as a child, sold, and adopted. His adopted father arranged for him to attend medical school where he graduated at the age of twenty-one. He was stationed at Duck Valley where he rode horseback to tend to the needs of the Indians.

The homes of the Indians were made of sagebrush and willows covered with canvas and blankets. They received rations from the agency to survive. The nearest towns were over a hundred miles in either direction. As the Indians progressed, they built houses out of logs which helped in sheltering them against the cold.

The Duck Valley Reservation had been enlarged to 400 square miles or 256,000 acres. A storage reservoir was one of the first requests made by the people, but it was denied. The water storage situation became a problem when the river went dry during the summer. They needed the water for their farming.

The Interior Department wanted the Indians to forget their ceremonies and cultural ways, which forced them to conduct their ceremonies in secrecy. The Indians would not yield to their demands and still prevail with their cultural ways today. The government's direction was to assimilate the Indians into the mainstream of America. Indians still practice their customs and traditions, but without fear.

Duck Valley Reservation- Early 1900's

During a census survey in 1900, it showed a population of 224 Shoshones and 226 Paiutes with a population of 450. The main concern during this area was the need for a water storage reservoir for irrigation purposes.

Education was another concern of the people in Duck Valley. There was not enough room for all of the children at the boarding school on the reservation; so, twenty children were sent away to Carlisle, Pennsylvania, and Grand Junction, Colorado. The parents did not want to send their children so far away because they could not see them for four years. The government agent sent them anyway.

A non-Indian named Nye claimed one hundred and sixty acres of land on the reservation where he let his cattle graze. This caused many problems until 1901 when he was ordered to remove his cabin and fences.

Land problems continued with non-Indians. More Indians moved to Duck Valley. The Indian population increased, but the land and water problems still prevailed. Another request was made to enlarge a small dam and canals so that the Indians could farm more crops.

A memorandum was sent by the Central Office of the Bureau of Indian Affairs in Washington D.C. to require all male Indians to cut their braids and to forbid them to speak their Indian language. Also, they were forbidden to wear blankets. If they did not comply, their rations were withheld. This order pertained to students returning from school. Employment and supplies were cut off until they complied with the orders. The ultimate punishment was to jail them and order them to do hard labor. Indian customs, dances, and feasts were forbidden.

The Indian agent leased grazing land to non-Indians for one dollar a head. The Indians did not have enough cattle for grazing, but they owned thousands of horses. The agent and the Bureau urged the Indians to sell their horses. Indians considered horses a symbol of wealth.

The first telephone line was constructed on September 10, 1904. It connected the Agency with Elko, Nevada, which was one hundred miles away.

The Indians requested another survey of their exterior boundary lines. They felt that it would settle disputes with the white settlers. The whites continued to trespass because they claimed that there were no clear boundary lines from the 1883 survey. They were still staking claims on Indian land which increased concern by the Indians which caused bitter feelings. Regulations of 1904, Section 592 stated that: "Indians of Duck Valley cannot be permitted to conduct mining operations for precious metals. However, they may quarry stone or mine coal for their own use, but not for commercial purposes." Indians could not understand the laws.

Activities:

1. Locate Duck Valley on a map. Which states?
2. Discuss shelter. What kinds of shelter did the Indians use before houses were built? What is a home? Draw a picture of your house.
3. Compare education of the past and of the present. What does unqualified mean? Would you like to be sent away to school for four years without seeing your parents?
4. What is population? What is the population of your town or community?
5. How would you feel if you were ordered to leave your surroundings and told not to speak English?
6. Make a mural of what you think Duck Valley History was from 1892-1900's.

Personalization:

Write a paragraph about your feelings on the treatment of Indians in the past.

Evaluation:

Invite a community member to the classroom to tell a brief history of the community. Remember to serve your visitor refreshments. (Indian custom)

Sources:

Whitney McKinney, *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation*, The Institute of the American West and Howe Brothers, 1983.

The Last Battle: Shoshone Mike

Shoshone Mike and his eleven family members were the last Indians to practice the Indian way of life. The United States Government had forced most of the Indian tribes onto reservations to become farmers and ranchers. The plan was to civilize the freedom-loving people to wards of the government where they had to accept handouts with no decision making.

Indian Mike or Mike Daggett were two names by which Shoshone Mike was known. He and his band had lived in the area of Twin Falls, Idaho, by the Snake River. Later Shoshone Mike roamed through the northwestern part of Nevada. They eventually moved to the Black Rock Desert where the white settlers were few. It was desolate country. Shoshone Mike's band did not want to live on a reservation.

It was unfortunate for Shoshone Mike and his band that several sheep and cattle companies settled in the area where they were living. On January 19, 1911, Shoshone Mike and his band were trapped in a snowstorm. During that same time, four men from the cattle and sheep company rode out to investigate reports of stock being killed near Shoshone Mike's camp. The four men failed to return and were found slain, stripped of their clothing and belongings. An all-white jury reported that the men had been killed by gunshot wounds by unknown parties, "believed to be Indians."

Immediately, the white people jumped to the conclusion that it was Shoshone Mike and his band. They formed a posse of twenty-two men and went looking for Shoshone Mike. They found their camp in a ravine on Kelly Creek. The posse opened fire on the twelve helpless Indians who did not know what was going on. Shoshone Mike was the first to be killed. The only members of his family who survived were a sixteen year old girl and three small children, two of whom were still on their mother's back. The posse claimed that the small band had fought hard to defend themselves, but it was a slaughter caused by hatred for the Indians.

Shoshone Mike and his family members chose to die instead of live on a reservation. It cost the United States, Nevada, and California a price of \$12,000 to wipe out the last of the roving Shoshones.

The posse gathered most of Shoshone Mike's personal belongings as souvenirs. His warbonnet has been seen in the Northwestern Nevada State Museum in Elko, Nevada. Two Paiute Indian trackers were with the posse. Shoshone Mike was 70 years old when he was killed.

Activities:

1. What does individual freedom mean to you?
2. Compare what it may mean to the Indian and to the non-Indian.
3. What did "freedom" mean to the Indian in the 1700's-1800's?
4. Why did the pilgrims come to America?
5. Was Shoshone Mike guilty or not guilty? Why or why not?
6. Have you heard about anyone else who was like Shoshone Mike? Indian or non-Indian.

Personalization:

1. Discuss a time when you were believed guilty and you were not. How did you feel?
2. How did you resolve the problem?
3. Discuss a situation where you prejudged a person wrongly. Brothers and sisters accuse each other of things before the facts are really known.
4. Discuss ways that you can improve prejudgement of family members in your home.

Evaluation:

1. Discuss the dangers of prejudging a person before you know all of the facts.
2. Have a mock trial on some situation and let the students be the jury.
3. Write a short paragraph about Shoshone Mike and his family.

Resources:

Whitney McKinney, *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation*, The Institute of the American West and Howe Brothers, 1983.
Consultants or community people.

Reservation Life in Duck Valley

In 1914, a special agent, Calvin Asbury, was on an inspection tour of the Duck Valley after an absence of twelve years. He had previously served as superintendent of the reservation. He reported that the Indians had increased their cattle herd from about 300 head to over 3,000 head. He noted that the superintendent was opposed to the tribal herd. Records were not kept up-to-date. Due to Asbury's report, a recommendation from the Indian Affairs Office was made to the superintendent to improve his record keeping. The Duck Valley Reservation had been in existence for nearly 40 years, but little progress had been made.

Superintendent Symons did not care about the schooling or

what the children learned as long as they got into the habit of working. Asbury reported that the education process was inadequate and the children were not being educated. Mrs. Symon, the superintendent's wife, was the teacher who had no regular hours. The superintendent admitted that the schools had been neglected, but he was putting more emphasis on reservation work. Even though the Indians had proven to be good, hard workers, the superintendent did not hire them to do work which was available.

Superintendent Symons tried to sell ten acres of Indian land to a non-Indian named Henry Jarvis. He was informed by the Assistant Commissioner of Indian Affairs that he could not sell the land, but he could lease the land for one year. Many western Indian tribes regretted the authorization by agents and superintendents to lease Indian lands.

Missionaries were settling in Indian communities to convert the Indians to Christianity. Tensions grew between the missionaries and Indians. Indians were born with the belief that religion was mingled with their everyday lives. It was as much a part of them as breathing. They did not understand the white man's religion. They felt that the whiteman contradicted what he said and preached.

Most of Asbury's reports were about the whites on the reservation. The Shoshone-Paiutes had to depend on the oral traditions of the tribal elders for records and information.

Elsie E. Newton, a visiting supervisor, reported in 1915 that there was not one long haired Indian and most of the Indians spoke English. She was surprised that the Indians dressed like whites. She felt that the Indians were self-supporting with sixty-seven on the ration list who were mostly elderly. She mentioned that there was an Indian band which played for dances where both Indians and non-Indians attended.

Elsie Newton investigated the allotment problem. The General Allotment Act of 1887 allotted land to Indians, but it was designed to end tribal life by opening the remainder of reservation lands which were not allotted to non-Indians. On the Duck Valley Reservation, the plan did not work because of the lack of water. Not enough pieces of suitable land were available for individuals. The altitude was high and the growing season was short. The cultivation of crops was impossible without water. Allotments were not made, but selections had been made to 272 individuals. The people started clearing and planting crops and trees.

Western Shoshones knew all about irrigation and the raising of crops. They had built a small diversion dam where the Owyhee River entered the reservation. Canals were built to divert water to land in the valley. It was recommended in 1889 that a dam be built to guarantee a year-round supply of water. It would protect the Indians from drought and taking of water by non-Indians. Requests for a dam on the Duck Valley Reservation were ignored for a decade. Non-Indians diverted more and more water from the Owyhee River which caused a dwindling of the water supply on the reservation.

After numerous requests for a dam, the Wildhorse Reservoir was built between 1936 and 1937. The dam held 32,000 acre feet of water and had enough water to irrigate 13,000 acres of land on the reservation. In 1967 to 1969, a new dam was built at the same site. The new dam can now hold 72,000 acre feet of water.

The purpose of the dam was to provide water for the reservation Indians, but it is being opposed by non-Indian sportsmen for fishing, boating, and tourism.

Today, there is a controversy over the rights to the water which remains unresolved. Indians do not have the funds to lobby or the political clout in Congress, as the non-Indians. Farming and ranching are the main sources of livelihood on the reservation and without water, survival would be difficult. "It is of critical importance to the future of the tribes that their water rights remain secure."

Activities:

1. If there were no records kept in your school, how would you know if you were going to pass on to the next grade?
2. If your parents did not keep records, how would they know how much they could spend for food, utilities, clothing, transportation, etc.?
3. Discuss the story which is presented on the previous page. What is the difference between the Indian religion and the non-Indian religion.
4. Display a map of your area and pinpoint the rivers. Which are the largest rivers in the United States?
5. A discussion of natural resources from Mother Earth could be expanded.

Presentation:

Do an experiment and keep records by planting seeds and watering them. What happens when a plant does not receive water? How many days?

Evaluation:

Visit a farm. Check out the water and how irrigation works. What is the importance of water? Invite a farmer to give the class a short talk on the importance of farming. Request a visit to a farm.

Sources:

Whitney, McKinney, *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation*, The Institute of the American West and Howe Brothers, 1983.
Community consultants.





The Shoshone-Bannocks

The Fort Hall Reservation is the homeland today for 3,424 enrolled Shoshone-Bannocks. They had lived in areas of Idaho, Utah, Oregon, Montana, Nevada, and Wyoming. Both tribes were known to travel in smaller bands than the larger Great Plains tribes.

The Shoshones and Bannocks were two different tribes with two different languages. They traveled in small groups and mixed with each other on hunting trips. They eventually intermarried and over the years they became known as the Shoshone-Bannocks.

The Indians' concept of life according to Grandparents was simple: "Life on this earth is short, so live a good life with daily prayer." A person would be rewarded when he or she departed this life into the next life. Religion was intertwined with every part of life including Mother Nature. Thanks was given to the Creator each day in appreciation for what they had that day.

Food, shelter, and clothing were the only needs that Indians had before the coming of the whiteman. They camped in different areas throughout the seasons to gather, prepare, and dry their food for winter use. Salmon was an important food to the Shoshone-Bannocks as it still is today. Wild game which included deer, elk, moose, sheep, and buffalo was important because clothing, shelter, and nutrition was provided by the meat and the hides. They camped in different areas throughout the seasons, always near water. They left belongings at each campsite, so that they could be used at a different time. Their concept of sharing is a value which is being lost in the present. Other Indians could use the utensils or poles if they were in the area without fear of anyone getting angry.

Before the arrival of strangers, Indians believed that the Creator put everything on this earth for a purpose. Nothing of Mother Nature was condemned. Their belief was that land was put on earth for everyone to use not to abuse. They believed that everyone was equal with each person having a place within the tribe. Indians could not understand the non-Indian who placed a monetary value on things produced by Mother Nature.

All of the traveling was done on foot until the early 1700's when they acquired horses. Horses changed and improved the Indians' lives in mobility and better hunting. Travois were used to move food and belongings. A travois consisted of two poles covered with a hide and attached to the rear of a horse.

The first whitemen to explore the west were the trappers

and explorers, Lewis and Clark. Sacajawea, a Lemhi Shoshone woman, led Lewis and Clark through the west to the Pacific Ocean.

Sacajawea became a famous woman because she was known as the guide for Lewis and Clark. As an interesting anecdote of the famous woman, it was reported that she lived her latter years on the Wind River Reservation in Wyoming. Reverend John Roberts, an Episcopalian minister, verified the fact that she was the same lady who led Lewis and Clark. The Shoshone people and her relatives related the same information. They thought that because of old age that she was a story teller who made up stories. She told them that there was a large body of water as far as a person could see. She also told about fish (whales) that were as big as houses. The people could not imagine her stories to be true. It was not until years later and after her death that they found that her stories were true. The cemetery where she is buried is called the Sacajawea Cemetery.

Nathaniel Wyeth opened the first trading post at Fort Hall, Idaho, in 1834. Fort Hall became a famous rest and trade area for travelers who were on their way to the west coast.

Thousands of white settlers passed through this area which caused many problems for Indians. The buffalo, their main source of food, were slaughtered and wasted. For the Indian, there is no waste, especially from an animal. Every part of an animal is used from the head to the hooves for food, clothing, shelter, utensils, parfleche (Indian suitcase), thread, ornaments, and ceremonial objects. Tensions and frustrations built up to cause unrest among the Shoshone-Bannocks with the coming of the outsiders.

At this point, treaties came into existence to confine Indians to reservations. The United States Government failed to provide protection and supplies to the Indian people as promised.

The Fort Bridger Treaty of 1868 was made between the Shoshones of Idaho and Wyoming and the Bannocks. The treaty specified 1.8 million acres of land for the Shoshones. The Bannocks were promised a separate reservation in the future, but that promise was never kept. The Idaho Shoshones and Bannocks did not have any ill feelings about sharing the same reservation. Today, the Shoshone-Bannock reservation consists of 543,932 acres. The treaty is still in place today, but the Indians have to defend their treaties each year because of anti-Indian opposition. The Indians have honored the terms specified in the treaty.

The camas bulb was a favorite food of the Shoshones and Bannocks. White settlers were allowing their pigs and cattle to destroy the camas which angered the Indians. Indians could not hunt and gather food as they did in the past. Some Bannock warriors decided to fight in protest of the starvation of their people. The destruction of the camas bulb triggered the Bannock War of 1878. The army eventually rounded up the Indians who were involved and returned them to the Fort Hall Indian Reservation. This was the last Indian war.

All Indians suffered during the early reservation days. Agents were sent to Indian reservations to oversee and aid in obtaining rations (food) and protecting Indians from white settlers. Many agents were dishonest. It was common practice for "Indian Agents" to lie to the Indians and to cheat them. In some cases, blankets with smallpox germs were purposely given to Indians to infect them with the dread disease against which they had no resistance. Hunger, poverty, and disease characterized the life that Indians endured during early reservation days.

Indians were regarded as "savages" for trying to protect themselves. One story related by Indian elders is of a walk from Boise to Fort Hall which is not in the history books. Shoshones and Bannocks were herded by cruel soldiers who treated the Indians worse than prisoners.

The United States Government decided to civilize the Indians by making farmers out of them. They promised each man who was the head of a household a wagon if he would cut off his braids. If they refused, they were jailed. Each adult was allotted 160 acres of land and each child was given 80 acres of land. Two Shoshone-Bannock men tried to harness and hook up horses to a wagon, but the tongue of the wagon kept getting in the way, so they cut off the tongue. This incident showed that training was needed to operate equipment.

Life improved for the Indians during the 1900's. The Government still would not allow an individual Indian to have cash from his leases or cattle sales, but issued purchase orders to obtain material goods. Purchase orders were papers with money amounts due to them which they took to stores for purchasing products. Tents and teepees were slowly being replaced by cabins and houses.

Indians were allowed to set up their own Tribal Governments under the Indian Reorganization Act of 1934. No other race in the United States has their own governmental system and land base. Indian tribes continue to protect their treaty rights. Tribal people are now knowledgeable and educated. They no longer fear the whiteman as they had in the past. In 1924 Indians became citizens of the United States even though they were the first inhabitants of America.

After 100 years of trying to change the Indian into a whiteman, the Federal Government finally decided to let the Indians have control of their own affairs.

Tribal Government

American Indians are the only race in the United States who

are considered a sovereign nation with a separate government like that of a foreign nation.

The Shoshone-Bannock Tribe elects a Tribal Business Council which consists of seven enrolled tribal members. The elected council members manage and administer business for the tribe. They operate under a tribal constitution and by-laws. They work eight hours a day for five days a week and are paid a salary equivalent to an administrator. The General Membership votes on important issues affecting the Tribe including constitutional changes and the hiring of attorneys. The General Membership consists of enrolled members of the tribe.

Indians are the only race to have enrollment numbers. Eligible voters must be enrolled members of the tribe. To become a member, a person must possess one-fourth Shoshone-Bannock blood and be a resident of the Fort Hall Indian Reservation. An application has to be submitted with a birth certificate to the Enrollment Committee for review and verification, then submitted to the Tribal Business Council for approval or rejection.

An eligible voter must be an enrolled member of the tribe, have residency on the reservation for one year, and be 21 years of age.

A candidate running for office must pay a filing fee and submit a petition with 12 names of eligible voters to the tribal office to be placed on the ballot. The candidate must be 25 years of age. A primary election is held in March of each year and the general election is held during the first week of June.

Some of the programs administered under the Tribal Government are: Education programs (Headstart, Vocational Education, Adult Education, etc.), Law & Order & Courts, Fish & Game, Elderly Nutrition, Library, Media Center, Housing, Credit, Recreation, Land Use Policy Commission, Indian Health, Tax Commission, and other programs. These programs are similar to a county and state system of government. No other ethnic group has programs just for their own race.

During the past decade, a group of anti-Indian organizations have formed in the United States. They are protesting the treaty rights of Indians. Indian tribes feel that they have to protect what little they have left after giving up all of the land in the United States.

Since there are over 300 different tribes in the United States, it is difficult for them to band together to fight anti-Indian legislation. Tribal leaders attend meetings and conferences for Indians which has opened up communications among the tribes.

Since the late 1960's Indian tribes have advanced in improving their own reservations. A new awareness of strength and knowledge has emerged for all Indian tribes due to education and a better understanding of their rights.

The Indian Child Welfare Act was important to Indian tribes when it was passed by Congress. Prior to the act, Indian children were taken from parents and placed in foster homes with non-Indians without regard to relatives and grandparents who wanted the children. Most of the Fort Hall children were adopted in this manner, only to return to the reservation to find their

identity and relatives after they became 18 years of age. In many instances, relatives did not know the whereabouts of a child. In one instance, an Indian child had died in a fire, but the foster parent failed to notify the Fort Hall Indian Agency; so it was not known until years later.

Economics

Most of the income for the Shoshone-Bannock tribal operations comes from the phosphate mines on the reservation. The mining corporations are Simplot and FMC. It is uncertain how long the ore will be mined. The tribe must plan for developing other revenues when the mines cease operations. Taxation is a new avenue which is being studied by the tribe. A tax commission has been formed to develop a taxation policy. If the tax plan becomes a reality, the tribe will be able to support their own school, roads, cemeteries, weed control, recreation, library, and museum like counties in the various states.

One source of income for many families is the selling of arts and crafts. The Shoshone-Bannocks are famous for their beadwork and tanned hides. They are considered to be the best craftsmen in the United States and in Europe. Since jobs are scarce and no income is available, the Shoshone-Bannocks have concentrated on beading articles for income. They take pride in their work which has given them a reputation of being the best. An outlet for sales of their products is needed. Some families depend entirely on sales for income.

The Shoshone-Bannocks have their own tribal enterprises which consist of a grocery store, a restaurant, a gas station, a clothing store, a tribal farm, a buffalo herd, and a museum. Tribal members are employed in all of the enterprises, but unemployment is still at 49 percent. The latest project is a steel manufacturing plant which is operated by the tribe in Pocatello, a nearby town.

The Shoshone-Bannocks do not receive checks from the United States Government for being Indian as some non-Indians believe. Some tribal members receive income from their land leases and all enrolled members receive small dividends from the tribal farm. The tribal farm has shown profits since it began. Some members have livestock and crops from which they derive income.

Most of the employment of individuals is with the Tribe. All salaried persons have to pay income taxes the same as non-Indians. An Indian has to pay state taxes if he or she lives off the reservation. Many are on welfare because of lack of jobs and lack of training. Individuals renting homes have to pay monthly payments just like non-Indians. If they fail to do so, they are evicted. Lack of housing is still a problem on the reservation.

Unemployment is higher than 49 percent during the winter months. It is difficult to gain employment in the surrounding towns except for seasonal work. Unemployment is an on-going problem throughout the year with no solution to alleviate it.

Education

American Indians had a different system of education for their children while they were growing up. They learned skills of survival to prepare themselves for adulthood. Their classroom was the outdoors. The boys learned how to track, to hunt, to ride horses, and to study Mother Nature. Mother Nature studies included the study of trees, plants, rocks, water, weather, the sun, and the stars. The girls learned how to prepare and cook foods from natural materials. They also learned how to tan hides and sew clothing and shelter for their families from the hides of animals.

There were no grades for passing or failing. They practiced until they learned how to accomplish a skill. Time was not important as it is today. Excellence was not required, but praise was expressed when someone excelled.

Education for Indian children changed when reservations were established. The United States Government decided to have all Indian children attend schools and to forget their Indian way of life. They felt that the Indians had to become civilized according to non-Indian standards. They did not know or understand the Indians' way of life nor did they want to.

It was a sad time for Indian families after they were forced to live on reservations. Parents did not want to send their children away to boarding schools, but they were threatened with the loss of rations (food) to feed their families. Some families hid their children, but they were found and sent off to far away schools. Some of the children could go home once a week or once a month for visits, but others were not allowed to go home for a year or more. Many ran away from the schools. Boarding schools were not a success for many reasons.

(1) The Indian children did not speak English, but were fluent in their own Indian language. (2) They were forbidden to speak their language; their hair was cut; the clothing they were forced to wear was similar to uniforms, and the discipline was too strict with severe punishment measures. (3) The children were not happy with the whiteman's system of education. (4) Many incidents and accidents occurred and resulted in physical disabilities and death while the children were in boarding schools.

After the boarding school era, the next system was the government day schools. The schools were operated by the government on a 9 month basis. By then, many children knew English. The day schools allowed the children to live at home and attend on a daily basis. School environment improved, but the children were still forbidden to speak their own language. In 1946 the Fort Hall Indian Reservation was divided into three school districts with no input from the Indian people.

It was not until the late 1950's that the Government decided to integrate the Indian children into the public school system. During the late 1960's, Indians throughout the United States wanted their own schools and, thus, created the Bureau of Indian Affairs contract schools.

The BIA contract schools were operated by local Indian school boards who were elected by the Indian community. The Shoshone-Bannocks operate a BIA contract school at Fort Hall for grades 6-12. These schools are still existent, but the federal funding is dwindling and some schools have had to close. It is the first time since meeting whitemen that Indian people have had control of the education of their children.

Most Indian children are attending public schools, but the dropout rate is higher than all other minorities. The public schools are still not meeting the needs of Indian children. Indian parents realize that education is more important today than in the past. They are encouraging higher education for their children. It is the only answer for survival in the future.

Some Indian students have continued their education beyond high school, but too few complete their education. There are approximately 45 Shoshone-Bannocks who have received a B.A. or B.S. college degree. It is a low percentage considering the time span when education was first introduced one hundred and twenty-two years ago.

For the past one hundred years, the United States Government has been telling Indians what is best for them. They finally realized that their recommendations could not be a success without input from the Indians themselves. A Congressional Bill P.L. #638 called the Indian Self-Determination Act includes the involvement of Indians in the operations of their own programs. Many Indians were afraid to be involved because they feared termination. "Termination" is the most feared word in Indian country. It means the end of reservations, tribal government, educational funds, health care, and the trust relationship with the government which was agreed to in the treaties. The Fort Bridger Treaty of 1868 guaranteed that they would provide the mentioned services to the Shoshones and Bannocks. Education was to be provided for Indian children between the ages of six and sixteen.

The Shoshone-Bannock Tribe supports education. A plan for the future needs to be developed. The plan should include pre-school to graduate school. High school seems to be the area where dropouts occur. To improve education, some goals need to be met: to have local control or input on school boards, to have parental involvement, to have relevant curriculum materials, and to have Indian teachers. It is time for the Indian people to plan for their children.

Culture, Traditions, Religion

Indian tribes have their own customs and beliefs which are sometimes similar. The Shoshone-Bannocks still practice their customs which include the value system. Before the invasion of the whitemen, religion was a daily part of the Indian's life. It was intertwined with every phase of life such as hunting, gathering of food or medicinal herbs, birth of a child, and more. Missionaries thought that they could improve life for Indians by introducing Christianity. It created the spiritual downfall of the

Indians. Presently, many Indians have reverted back to Indian religion. Indians believe that there is one God or Great Spirit, but worship is practiced in different ways.

Studies on Indians have been on-going for years, but there are still many things that the average American will never know about Indians. A few customs will be mentioned here.

A "Giveaway" is a custom where a family collects material goods and money to give away, mostly to visitors. Relatives and friends participate by donating articles to the family who is having a "Giveaway." The reason for the "Giveaway" is to honor someone in the immediate family for an outstanding deed, the return of a serviceman from war, or in memory of a deceased one. An honor may be the winning of a title, someone dancing for the first time, or someone participating in a Sundance.

The Sundance is a religious ceremony held once a year on the Fort Hall Indian Reservation. Each participant abstains from food and water for three days and three nights. They stay in an enclosed lodge built for this purpose during the entire ceremony. Each person takes his or her bedding inside. Shoshone-Bannocks include both men and women as participants. Each Sundancer must have a purpose or a dream to participate. The purpose may be for personal illness or for a family member who is ill or had been ill. The Sundancer must concentrate on prayers during the entire time of the Sundance. The Sundance ceremony is held away from the public and is not a tourist attraction.

One of the values which has been handed down for generations is not to steal. It has been said that when a person steals something, he or she will lose more in value than was taken. Another value which is taught is not to lie. A lie will always come back to you in one way or another.

Keeping the body clean from alcohol and drugs or any kind of abuse was always stressed because life was valued as a gift. There was never a word for "Hell" or "Devil" until Christianity was introduced. Indians believe that the "Happy Hunting Ground" is the same as the non-Indians' "Heaven." No written book was given to the Indians so all of their prayers are from the heart.

Cleanliness was important to all Indians in the past. They took daily baths or went into a sweat lodge. A sweat lodge is a place for people to enter and purify themselves mentally and physically. Prayers and songs are offered during the ceremony. Water is poured over hot rocks to draw steam.

Medicine men/women or Indian doctors are called upon to help people anytime of the day or night. Indian children used to be ridiculed about voodooism or spirits in school by teachers and classmates who did not understand their ways. The Indian children hesitated about telling teachers anything about their Indian way of life.

Today, physicians and psychiatrists are calling upon Indian doctors to help them in some situations where medicines are not effective. They allow Indian doctors in the hospitals to doctor

patients; whereas, they were previously barred. A lot of the healing is by faith and medicinal herbs prepared by the Indian doctor. Children are proud today to be Indian more than in the past when Indians were less popular.

Shoshone-Bannocks may choose their own religious preference. There are all Christian denominations on the reservation. Some members prefer the Indian religion which could be the Native American Church, Sweat Lodge, the Sundance, or Indian Ceremonials. There are no fees except an offering consisting of a meal to be provided for all participants. If a person wants to offer an Indian doctor something, he or she may contribute whatever they can afford. It is a custom not to charge, but it is appropriate to accept whatever is offered. Offerings can be money, material goods, blankets, horses, or any kind of gift. It is an offering in appreciation for prayers and services. One Indian medicine man said that the power held by an Indian doctor was given to him or her as a gift to help people and the power was not to be abused.

Time was calculated by the sun. Seasons were determined by Mother Nature. Women used the moon and stars to determine the birth of a child. All math calculations were determined by Mother Nature. Indians revered Mother Earth because she supplied us with everything for survival. There were no days of the week until the whiteman came. Time was not of importance as it is now. Life was enjoyed without the pressures of time. Indians did not have a calendar or have a birthday. They knew that they were born during a certain season or during some event and kept record of it by the seasons. Most of the older people chose a day for their birthday when the Government filled out papers for them.

Story telling was an art and an intricate part of the Indians' life. Indians were not given anything in writing like the Bible or books; so they had to depend on oral accounts of history, heritage, environment, and stories. Story tellers gave accurate and detailed accounts of stories to their audience. Each time a story was retold, it was stated exactly the same as it was when it was first told. The story tellers were the historians and educators for their tribe. Most of the stories had a moral.

Very few elderly Indians are placed in nursing homes. Families make arrangements within the family to care for them at home. The elderly without immediate relatives or those in need of daily medical care are the only ones in nursing homes. A senior citizen center is provided for the elderly where they get a daily meal, play Bingo, and visit with each other. Transportation is provided for most of them. During the year, they save money from Bingo and use the funds to travel to Jackpot, Nevada, or some out-of-state Powwow.

Grandparents, or those who are proficient in the Indian language, will point out that the Indian languages do not contain cuss words. The elderly are saddened by the vulgar language used in today's society. They have commented that it shows a lack of respect. Elementary school children should be forbidden to use vulgar language as the Indians were forbidden to

speaking their own language in the past.

Suicide should be discussed with all young people. Indians were taught by grandparents that it was sad to take one's own life. Suicide is worse than one can imagine because a person's soul is lost forever and wanders. The family can pray for the loved one hoping that he or she will join them someday in the ever-after. If serious thought is given to this, it might help some. Nothing in life can be bad enough for suicide. Suicide among Indian youth has been higher than other ethnic groups in the United States.

Non-Indian psychiatrists and psychologists have not been successful with Indians. Indians do not have money to see them on a continuous basis. The elderly recommend that individuals seek prayer and consultation with a spiritual leader or Indian doctor to aid with mental disorders or problems which cannot be solved with medication. People are available on most reservations to provide this help.

Alcohol and drugs are causing major problems in the United States. Indian young people are also involved. A person does not know what acts he or she will commit while under the influence of drugs or alcohol. They may take their own lives without realizing what they are doing. Many problems could be solved, but all of the people have to unite and work toward a change. Attitudes need to change. Care and concern for combating the problem should be made by towns, counties, states, and Indian reservations. Adults need to be role models for the children.

- 1878 Bannock War at Camas Prairie. Sometimes referred to as Kansas. It was "the straw which broke the camel's back." Rebellion against starvation and broken promises. Last battle with the whiteman.
- 1880 Agreement with Shoshone-Bannocks to cede southern portion of reservation and to accept the Lemhi, if they agree to move. Treaty signed May 14.
- 1881 Shoshone-Bannocks ratify agreement of May 14, 1880.
- 1882 First Indian police force of eight men organized.
- 1883 Fort Hall Military post closed.
- 1885 Major Crimes Act. This act allowed certain crimes committed within tribal jurisdiction to be tried in federal courts (murder, rape, robbery, etc.).
- 1887 General Allotment Act (Dawes) allotted 160 acres to each head of household and 40 acres to each minor. This bill opened surplus lands to white settlers, Indians protested, but to no avail.
- 1888 Pocatello townsite cession and compensation to the Shoshone-Bannocks for 1878 right-of-way. The purpose of the townsite cession was to remove white people from Indian land, and to "...maintain the reservation free of whites so as not to interfere with the Indian control of the reservation." The townsite cession was 1,840 acres.
- 1888 Tribal Court established.

- 1889 Treaty received governmental approval on February 23. In 1889, there were 315 Shoshones, 108 Sheepstealers, and 89 Bannocks.
- 1890 Wounded Knee Massacre of the Sioux. 200 women, old men, and children were slaughtered. It was considered the avenger of General Custer.
- 1891 Amendment to the Dawes Act. It provided 80 acres of agricultural land and 160 acres of grazing land to each Indian.
- 1892 Congress passed a special act to grant Chief Tendoy a pension of \$15.00 a month for surrendering lands and dealing honestly with the whites.
- 1893 Pension was almost taken away because Chief Tendoy freed some Indians whom George Monk, a Lemhi agent, had imprisoned.
- 1896 Three commissioners were appointed by Congress to deal with the Indians for more of their land.
- 1898 The three commissioners reported that an agreement was made with the Indians for the sale of 418,560 acres. They paid \$1.25 an acre.
- 1900 President signed the Fort Hall cession of lands on June 6. The Shoshone-Bannocks were compensated \$600,000. An amount of \$75,000 was used for a school building. Article IV of the agreement provides that: "So long as any of the lands ceded, granted and relinquished under this treaty remain part of the public domain, Indians belonging to the above mentioned tribes, and living on the reduced reservation shall have the right, without any charge therefore, to cut timber for their own use, but not for sale, and to pasture their livestock on said public land, and to hunt thereon and to fish in the streams thereof."
- 1902 President Theodore Roosevelt signed proclamation opening ceded portion of reservation.
- 1975 P.L. 93-638—Indians Self-Determination and Education Assistance Act. It provided maximum Indian participation in the government and education of the Indian people; to provide for the full participation of Indian tribes in programs and services conducted by the Federal Government for Indians and to encourage the development of human resources of the Indian people; to establish a program of assistance to upgrade Indian education; to support the right of Indian citizens to control their own educational activities and for other purposes. Tribes were allowed to contract federal programs and the money was given directly to them.
- 1976 Land Use Ordinance (Zoning)—The Secretary of Interior approved the Ordinance S4-75 for the Shoshone-Bannock Land Use Policy Ordinance. The purpose of the ordinance was: 1.) to protect the present character of the Fort Hall Reservation; 2.) To insure clean air and water, open space and a quality human environment; 3.) To reduce congestion; 4.) To promote the orderly and economic growth of the Fort Hall Reservation and the peace, safety, morals, and general welfare of the inhabitants of the Fort Hall Reservation.
- 1978 The Indian Child Welfare Act—It was passed on November 8. The purpose of the Act was to protect the best interests of Indian children, and to promote the stability and security of Indian tribes and families.
- 1978 Oliphant Decision—March 6. The Court held that Indian tribes do not possess power to try non-Indian criminal violators of tribal law in tribal court.
- 1984 Liquor enacted by Shoshone-Bannock Tribal Business Council.
- 1985 Changes made to Constitution allowing reservation-wide voting and a primary election prior to the general election.













The Northwestern Shoshones

According to the old ones from the tribe, their name was originally So-So-Goi which meant, "Those that traveled on foot." As time went by, the white historians changed the word to Shoshone and they even said it meant "snake." The Shoshone did not worship the snake nor did they use the snake in their ceremonies nor did they eat the snake.

The northwestern Shoshones were nomadic gatherers, hunters and fishermen. They can be what you want them to be. They can be noble and dignified, good and loyal friends and good neighbors. They respected and loved the land. If provoked, these same Indians many times became fierce enemies to the whites.

In the early 1800's, the northwestern band traveled under the leadership of Sagwitch Timbimboo and Bear Hunter. These two leaders saw the entry of Brigham Young and his Latter Day Saint pioneers into the Salt Lake Valley. The year was 1847. The two young chiefs in their late twenties welcomed the Mormon people into the Shoshone country. The Chiefs saw something in these white people that they liked. They saw their guns were being used to kill game instead of Indians. They saw women and children in the group. They seemed like a friendly, happy family group. The Indians shared their knowledge on food gathering and preparation with the pioneers. Many times Indian women placed moccasins upon bleeding white feet that were without shoes.

The northwestern Shoshones traveled with the changing seasons. They looked upon the earth, not just as a place to live, but they called the earth their Mother. She was the provider of their livelihood. "The mountains, streams and plains stood forever," said the Indians and the "Seasons walked around annually." They believed that, "All things are fixed for the Indians by Mother Earth."

In the early fall or autumn, the northwestern Shoshones moved into the general area of Salmon, Idaho to fish. They caught salmon and dried them for winter use. After fishing was over, they moved into the area of western Wyoming to hunt for buffalo, elk, deer, moose, and antelope. It was very important to get the big game for it meant feast or famine. It, also, meant clothing and shelter for them.

In the Spring and Summer, the northwest band traveled around southern Idaho and throughout Utah. During these months, they spent their time gathering seeds, roots and berries and socializing with each other. This was the time when

women talked about the latest happenings of the tribe. Late summer was root digging time and smaller game hunting time. Around late October, a move was made into western Utah and parts of Nevada for the gathering of pine nuts. The nuts were an important part of their diet. The pine nuts could be used as ground up meal for mush (cereal) or used as a dessert and eaten as roasted nuts.

The area of Franklin and Preston, Idaho, was a permanent wintering home of the northwestern Shoshones. Some of the best land in Idaho was in this area. Right from the start of the whiteman's arrival in the Franklin area, the Indians sensed that something was going to change. They could see their fertile land being taken away little by little. It did not take long for the white settlers to start telling untrue stories about the Indians to the Indian agents and commissioners.

The area around Preston and Franklin, Idaho, was known as Mo-so-di Ka he which meant "Home of the lungs." The rocks in the area looked spongelike and made the Indians think of lungs. This area and the Cache Valley area were both natural places for the Indians to make their homes. The land along Bear River had a natural depression and thousands of willows and brush which they could use. Hot springs were plentiful as well as fish and wild game. Willows and brush served as wind and snow breaks during the winter months.

Because the Shoshones were fun-loving people, they enjoyed getting together and socializing. The Franklin, Idaho area was picked by the three groups of Shoshones as their meeting place. The northwestern band served as hosts to the eastern Shoshones under Chief Washakie and the Shoshone-Bannocks under Chief Pocatello. Over a thousand Indians gathered together and competed for prizes. There were foot races, horse races, long distance races, singing contests, dancing contests, story telling contests, and sleigh races. A dried deer skin served as a slick sleigh.

The first week of January was picked as the time for their warm dance. This certain dance was held in belief that the dancing would bring in warm weather earlier and drive out the cold weather. After two weeks of dancing, feasting, merry making, and reminiscing, the guests returned to their reservations.

The northwestern band was just settling down when three members of their tribe, known as trouble makers, stole some horses and cattle from nearby corrals and headed for the Fort Hall, Idaho, area. On the way, they killed a cow and ate the meat and gave some away. The three men were One Eyed Tom,

Zee-Coo-Chee (Chipmunk), and Qua-ha-da-do-coo-wat (lean or skinny antelope). At this same time, some miners and Indians got into a fight. The miners were killed and some Shoshone-Bannocks were involved in this incident. The third incident which occurred was the killing of two white boys in southern Idaho and two Indians were also killed at this time. These three incidents led to the Massacre of Battle Creek.

The northwestern Shoshones were getting restless and uneasy because of the happenings that occurred. The farmers and ranchers from the Franklin and Preston areas were starting to call the Indians, "thieving, murdering savages and beggars." The northwestern Shoshones were starting to feel like prisoners in their own beloved Mo-so-di Ka he (homeland). They felt that the whitemen were trying to drive them out. The once friendly whites were becoming unfriendly towards the Indians.

On January 27, 1863, an elderly Indian man, Tindup, had a dream in which he foresaw the calamity that was to take place two days later. In his dream, he saw pony soldiers killing his people. He went among the Indians and told them of his dream. He begged the Indians to move out. Some believed him and left with him for Promontory, Utah. A white friend of the Indians went to the camp and told them that the white settlers of Franklin had sent an appeal to Colonel Patrick E. Conner from Fort Douglas, Utah, to go get rid of the Indians. The Indians knew that the military was going to arrive. The Chiefs told their tribe to stay calm and not to shoot first. The Chiefs thought the colonel would ask for the guilty men, whom they would turn over to him. Little did they know that the colonel was a trained killer and an Indian hater.

On January 29, 1863, the most barbarous of all Indian massacres took place. Colonel Patrick E. Conner and his vicious California volunteers arrived at Battle Creek. Without asking the Indians if they were the guilty parties, the soldiers started to fire upon the Indians. What is an arrow compared to a rifle? The Indian men, women and children were slaughtered like wild rabbits. No butcher could have murdered any better than the colonel and his military soldiers. The soldiers used rifles, bayonets, and whips. The Indians used tomahawks, bows and arrows, sticks, and pots and pans. A few Indian men had rifles. The Indian women told of using their willow winnow pans and willow baskets and knives. They told of hitting the well-dressed soldiers with their bare hands. They recalled soldiers pulling their children by their long braids and killing them.

After the massacre the white snow was brilliant red with human blood. The willows and brush that the Indians used for protection were bent down as if in defeat. Leaves were floating everywhere and resembled loose woven lace. Yeager Ta-boo-chee Timbimboo recalled the scene years later. He picked up a nail, picked a leaf and poked holes in the leaf and said, "This is how our teepees that were left standing looked after the massacre." Ray Diamond Wo-me-nup sitting upon the ground next to Yeager said, "Almost all of our teepees were burned to the ground. Our food was scattered upon the ground and every-

thing we possessed was destroyed. It was hard seeing everything gone and to see the soldiers warming themselves by burning our lodge poles."

To their dying day, these two men talked about the massacre of Bear River. One played dead and survived. The other man swam under the floating ice in the Bear River and escaped.

Anzee Chie, a young mother, had her baby strapped to her back when the soldiers started chasing her. She ran as fast as she could and jumped into the Bear River. The soldiers left thinking that she would drown, but Anzee Chie survived. She received two wounds, one through the breast and the other through the shoulder. She crept under an overhanging bank with her baby and hid. Her baby started crying and fearing that they would be discovered if the soldiers heard the cries, she let her baby go into the river and drown. Her husband was massacred and she became a young widow.

Tecka me da key, another Indian lady, was also a survivor. She jumped in the Bear River with her little girl and hid under an embankment. Her little girl started crying and she had no choice but to let her go into the water and drown. Tecka me da key learned after the massacre that her young husband had been killed. She was pregnant at this time and could not understand why all of this happened when they were innocent and had not harmed anyone.

Mo jo gooch, another northwestern Shoshone lady, escaped by riding her horse away from the scene of the fighting. In later years, as she grew older and was living at Washakie, Utah, her mind would return to the massacre. She would imagine that she was escaping. She would throw a saddle blanket on an old, cast iron stove outside her home and climb on and try to ride away. She would call to her family, "I'm escaping. I'm escaping from the soldiers."

There was much brutality done to the Indians, but the cruelest and meanest killing was that of Chief Bear Hunter. The soldiers went after Bear Hunter knowing that he was one of the leaders. He sat by his campfire wrapped in a buffalo robe underneath a tree when the fighting started. The tree still stands today, perhaps the only monument to this great man. The soldiers shot at Bear Hunter; they whipped him, kicked him and tried other means of torture on him. Through all of this torture, the Chief did not utter a word, did not cry or beg for mercy as it was a coward's sign. One soldier got off his horse, took his bayonet and stepped up to Bear Hunter's campfire and heated his bayonet. When the bayonet was red hot, he walked over to Bear Hunter and shoved the bayonet through his ears. Chief Bear Hunter went to his Maker as a man of honor. He left a wife, Be ah wa a chee and children. His wife witnessed the torture and killing from among the willow trees where she was hiding.

A soldier claimed that he scalped Bear Hunter and hung the scalp at Camp Fort Douglas in Salt Lake City, Utah. This is not true according to the Indians. Bear Hunter was given a water burial the same as the rest of the dead Indians with his hair

intact. Many more stories were told about other survivors and those who did not survive.

Word of the massacre of Bear River spread quickly to other Shoshone Indians. A group of northwestern Shoshones living near Brigham City, Utah, received the news first. Poe bi hup Moemberg and other friends volunteered to carry the message to Promontory Point, Utah, where some more northwestern Shoshones were wintering. Before leaving, they went into mourning for their friends and relatives.

Two women cut their long braids, slashed their arms, legs, and faces, tore their clothing and shawls, then they prepared to leave. They rode fast upon horses while they were crying and wailing to Promontory to tell the news. Weary and covered with dried blood, they reached camp and told of the massacre.

Tindup and family had just arrived at Promontory and had not yet unpacked their horses when the news arrived. Poe bi hup told of the massacre. Tindup walked over to one of his pack horses and pulled down a rifle and shot his best horse. This was his way of showing his grief and sorrow. His belief was that his horse would carry someone to the Happy Hunting Ground.

The whole camp became a village of wailing and crying that carried on for several days and nights. Fear of the dead, not death, was strong among the northwestern Shoshones. There was always the fear of the dead returning to call the living. Purification of the mourners was practiced. A medicine man was telling the band that they should be thankful for the falling snow as it covered the old tracks left by the massacred Indians. The Spirits were no longer walking the ground of Mo so die ka ne is what he told them.

The massacre of Bear River was very important to southern Idaho, as it marked the closing of some Indian troubles in the territory to the whites. It gave the settlers and farmers more freedom to spread their claims to more land without fearing the Indians. The Indians were nearly exterminated in that area. The U.S. Army, under Colonel Patrick E. Conner, had no compassion for the northwestern band of Shoshones. It would have been easier to take if they had been guilty of all charges. Three members stole cattle and horses and over 300 Indians were massacred. Their land was taken which even hurt more and is still remembered by their descendents.

Patrick E. Conner was a coward and an unjust man through the eyes and minds of the northwest Shoshones. Several monuments stand at or near the scene of the massacre and all are dedicated to the military. The northwestern band wants to change the dedication. The Indians do not approve of the dedication to the soldiers. They feel that the dedication should be to the Indians who died there.

After the massacre, the northwestern Shoshones scattered around the country. Some went to live on the Fort Hall Indian Reservation; some went to the Wind River Indian Reservation in Wyoming; some moved to Brigham City, Utah, and others moved to Promontory, Utah.

The Treaty of Box Elder in Utah Territory was signed on July 30, 1863. Nine Chiefs attended in person to sign the treaty. Sagwitch was the tenth signer. He could not attend because of a gunshot wound; so, the authorities took the papers to him.

The treaty with the northwestern Shoshones provided \$2,000.00 worth of food and goods at the time of the signing. A promise of \$5,000.00 annually for a period of twenty years was included in the treaty, plus much more. The Northwestern Shoshones remember receiving worn out army coats and used army blankets and calico goods during the first year after signing of the treaty. That was the last time that goods were received by the Indians from the Great White Father.

The northwestern Shoshones turned to the Mormons for help when game became scarce and their way of life was disrupted by white settlers and farmers. They had no land and no one to turn to for help except the Mormon Church. In August of 1875, over 500 Indians from the Shoshone nation were baptized into the Mormon Church. Chief Pocatello and Chief Washakie were there with many of their tribal members.

In 1875 the northwestern band had some members who settled in the Corrine, Utah, area. They were starting to farm like the whiteman. Indians reported seeing little, yellow men running around like ants in a hurry. They reported seeing strong men who were workers for the transcontinental railroad. The Indians settled down and started farming outside of Corrine, Utah, thinking that the land which they were farming was given to them by the United States Government and the Mormon Church.

During the first year, they planted wheat, pumpkins, corn and watermelons. It was fall and the men took off to go hunting for wild game. While they were gone, the women were told that the military was coming after them again. The women gathered their children and few belongings and left Corrine at night. Before they left, Yam patch Wongan Timbimboo reported riding their horses around and around through their crops trying to destroy all that they could. She said that the moon was bright that night and she remembers that the pumpkin patches were like fields of crushed gold. The melon patches appeared pink and the grain lay flat upon the ground.

"I guess the white farmers were becoming jealous of our accomplishments and wanted to get rid of us," said Yam patch Wongan Timbimboo. Again the members of the northwestern band were victims.

The Indian men returned from hunting and found their camp deserted. They left and reached Elwood, Utah, where they found out that the scare was just a rumor. Some of the band kept going north until they reached Fort Hall, Idaho, where they remained with friends and relatives. The Indians were finding out that the price of civilization was costly. The whole affair was just another cruel act of the whiteman against the Indian.

The Indians' wagons and farm machinery were hauled away. Animals and personal belongings were taken. A few days later, a few angry Indian men decided to go on a raiding trip to the

ranches west of Corrine because they found out that the ranchers helped in scaring the Indian people away. A few ranch houses and sheds were burned to the ground, but no killing occurred. The Indian men recovered many things that belonged to them.

In the Omaha Herald on August 14, 1874, it showed the sentiment of the eastern people concerning this affair. The newspaper stated that the telegrapher and the gang of which he was the leader should go and hang themselves. The newspaper stated that the northwestern Shoshones were innocent of hostile actions against the people of Corrine, Utah. Later, the northwestern Shoshones learned that the newspapers in St. Louis, Missouri, carried the story about the Shoshones being alarmed again. Several California newspapers carried the story of the night of terror when the Indians were robbed of their right to live as peaceful citizens of this country. They could not understand why the whitemen would not leave them alone.

After the Corrine scare, the northwestern Shoshones became restless and homeless again. Brigham Young was approached to seek a place for them to live. The suggested place was in Franklin, Idaho. Since the Indians were landless, they made the move to Franklin, Idaho. They met Mr. Hatch, a Mormon Bishop, who helped them relocate. They were given odd jobs such as chopping trees down for wood and hauling wood from the canyon into town. The Indians were asked to help build a road in a canyon near Franklin. They spent many long hours working on that road. The Indians were sometimes paid with foot supplies and sometimes the bosses forgot to pay them. It caused discontent among the Indians. The Indians decided to get their back pay somehow. They decided to hold a big farewell show. Indian men went to town and to farms and announced the great show that was going to take place. They invited everyone to their "free" performance. White farmers and settlers from surrounding areas of Franklin, Idaho, arrived in wagons with their families. The Indians started dancing and singing and a lot of talking in the Shoshone language. They laughed as they danced. The Indian men asked their ladies to get their baskets and to go among the whites and charge them money for watching the show. The white farmers and ranchers did pay. The Indians felt better since they did get back some of their pay in this manner.

Once again the Indians were landless and started to roam around Cache Valley and Box Elder County. Their attempts to establish homes near Franklin, Idaho, and Corrine, Utah, were unsuccessful. The northwestern band became leery of the United States Government and were afraid to settle on a federal reservation due to fear of the military. They, once again, went to the Mormon Church for a location to settle. They searched the areas of Brigham City, Utah, and Malad, Idaho. They finally chose land east of Tremonton, Utah, in the area of Elwood, Utah.

The Indians worked hard and were becoming successful farmers. They started to buy farm equipment and to build

homes. Indians were progressing according to whiteman's standards.

Issac Zundel and George W. Hill were appointed by the church to look after the welfare of the Indians. During the first year, the Indians planted about 100 acres of wheat, 30 acres of corn, 6 acres of potatoes and several acres of vegetables.

Some Indians secured land under the Homestead Act in 1876. They started getting restless again and sold their land to neighboring white farmers stating that they did not like being surrounded by white farmers. Landless again, they moved to various reservations and remained for a few years.

Issac Zundel was reappointed to work with the Indians while their good friend, Enga pom py (George W. Hall), left the mission. Issac Zundel spent 13 years teaching the Indians to become farmers, ranchers, lumber men, and brick masons.

The Church farm at Washakie, Utah, was known as the Brigham Farm in Malad Valley. president John Taylor of the Latter Day Saints Church offered the Indians the opportunity to work on the church-owned farm. The church bought more land from the Merrill Brothers in Portage, Utah, and enlarged the farm.

The first six families that located at Wahsachie, Utah, were the Sagwitch Timbimboo family, the Yeager Timbimboo family, the Hyrum Wo go saw family, the Da na pa chee family and the Ammon Pubigea family.

Washakie, Utah, is located three miles from Portage, Utah, and six miles south of the Idaho border. It is located about 100 miles from Salt Lake City, Utah, which is the capital of Utah.

Some Indians were given 40 public domain allotments after they were allowed to live on the church farm. The allotments were issued to the Washakie Indians under the authority of three separate acts of Congress. The three acts were: Citizens Homestead Act of May 30, 1862; the Winnebago Act of 1881; and the Indian Homestead Act of 1884.

Washakie, Utah, became the permanent settlement for the northwestern Shoshones. Some Indians believed that the church gave them the land that they were living on. They did not realize that they were only tenants on the land, not owners.

The first sawmill in the area was built by the Indians in the Samaria Mountains. The second sawmill was near the Elk Horn Dam in Idaho. The Indians operated the mills and produced large quantities of lumber. They built homes, barns, sheds, and other buildings. They also hired some whitemen from the Malad, Idaho, area. The lumber business was a big success. Some of the finest horses in the country hauled the lumber to Malad City where the lumber was put on freight cars and shipped to other places. It was the first time in their lives that the Indians had profited from sales. A co-op was formed and the Indians who worked in the mill shared profits and benefits. Their money was kept in a store which was operated by the leaders.

The two lumber mills were the envy of the white neighbors. The whitemen started hanging around the mill and lumber started disappearing. The first mill was burned to the ground with

everything lost. The second mill started showing an economic loss and the Indians were not receiving money from their lumber sales. The second mill burned down and upon investigation, it was revealed that the whitemen were involved in the incidents with the help of one Indian man. The Indian man made a confession at a meeting held by the Indians.

The Indians did have some savings with which they purchased a thousand head of sheep. They tended their sheep and started selling wool. Again they made profits from their sales until the successful sheep business was lost to theft.

The Indians gathered and stood by the road one night as their sheep were being driven out by one of their white leaders. No one said a word; they just looked in stunned horror. The next morning, Lorenzo Hootchew made a comment, "We were scared of our white leaders; their word was law. Their white eyes looked at you and left you speechless. We could see hate in their white eyes."

The white leader was convicted of stealing sheep and spent some time in the Utah State Prison. Shortly after his return to Washakie, Utah, he was released from his position as their leader. It was another venture lost to the Indians.

Farming proved to be successful for the northwestern band. They bought machinery and worked the farm. They kept their machinery in good repair and housed them in sheds and buildings which they had built. They grew wheat, alfalfa, oats, potatoes, vegetables, and small berries. They did not invest in cattle, but each family owned a milk cow. Horses were a symbol of wealth of which they were proud to own.

In the mountain east of Washakie, Utah, the Indians built a kiln to make their own bricks. The kiln was built near a spring. The Indians made bricks and built several two story brick homes in Washakie and another one in Portage. The men who made the bricks scratched their names upon a rock wall in the mountain.

The next project they undertook was the Samaria Canal. The Indians worked long hours and worked hard on the digging and cleaning of the canal. They used their own horses and machinery. They were promised shares in the canal, but found that they worked for nothing. It was another bitter disappointment.

During 1887, a store was built in Washakie, Utah, where groceries and dry goods were sold. The store served as a bank for the people. Receipts and records were kept in the store for safe keeping. The store burned down. The white leader in charge of the store told the Indians that the fire was accidental. Another store was built and that, also, accidentally caught fire and burned down. The Indians accepted the first fire as an accident, but the second fire was too much for them to take. Personal papers, money, and other items of importance burned in the second fire.

Records of their births, deaths and other permanent records were lost forever. The people gathered together and did a lot of guess work on their birth dates and death dates. The Indians never believed that the store burned down accidentally. They

believed that it was set on fire to hide discrepancies in record keeping which involved their money. Little by little the Indians were losing everything for which they had worked so hard. The Indians protested to Issac Zundel, but they were told to mind their own business. Some of the families moved to other places because of the misfortunes that they had to endure at Washakie, Utah.

In 1900 the northwestern band continued farming, but some were starting to leave for Garland, Utah, to work in the sugar factory. The women and children were hiring out as laborers on white people's farms and Japanese farms.

Word was received by the northwestern Shoshones that allotments had opened up to Indians on the Fort Hall Reservation and the Wind River Reservation. The Indians met together and discussed the news. Some of the people decided to leave Washakie, Utah, and go to Fort Hall, Idaho. They did acquire land.

The first school for the Indians was in a white meeting house which was used for all social activities. In 1938 a new brick meeting house was erected in Washakie for the Indians by the Latter Day Saints Church.

An all-Indian Bishopric was selected to serve as the spiritual leaders of the Indians. They were Bishop Moroni Timbimboo with Nephi Perdash and Jim John Neaman as counselors and Henry Woonsook as clerk. They served for seven years and the white leaders were again appointed as spiritual leaders.

On November 7, 1966, Chairman Frank L. Timbimboo and Mae T. Parry were called to testify before the Court of Claims in Washington, D.C. At this time they checked with the general accounting office to see if supplies were ever sent to the northwestern Shoshones. Records showed that supplies and goods were shipped west to the northwestern Shoshones, but the supplies and provisions were lost or stolen enroute. Once again the northwestern Shoshones lost out.

The northwestern Shoshones left Washakie, Utah, when World War II broke out. They worked in defense plants, supply depots, and Air Force bases where they received high wages compared to seventy-five cents an hour at Washakie.

As the Indian families moved to other locations, the white leaders burned the empty houses. Some of the homes still contained records and belongings.

Bruce Parry, a tribal member, was the Director of Indian Affairs in Utah and he met with the Latter Day Saints Church officials to discuss the burning of the houses in Washakie, Utah. The L.D.S. Church gave the northwestern Shoshones 184 acres of land. This became their first land base. The United States Government recognized them as a tribe upon acquisition of the land.

The church farm was sold on November 24, 1960, to the Peterson Brothers of Roy, Utah. It became a large cattle ranch. There is still a sign on the highway which reads "Washakie." The small Indian settlement had long enjoyed the distinction

of being one of the few Utah Indian communities which was not on a federal reservation.

Today, the northwestern band of Shoshones have a business office at the Fort Hall Agency until they can accrue funding to build on their own land in Utah. They have a membership roll which took some time to work on because some records were inaccurate. They have elected tribal members to serve on their business council. Since they are a new tribe, they still have a lot of work to do to gain benefits for their tribal members.







